Acta Apostolicae Sedis

Volume XXXVI (1944)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXVI, SERIES II, VOLUME XI, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, 1900, XLIV.

[*Latin ed. p. 5*]

Year and Volume XXXVI, January 20, 1944 (Series II, Vol. XI) - No. 1. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. ADDRESS WHICH OUR HOLY FATHER GAVE ON DECEMBER 24, 1943, ON THE EVE OF THE BIRTH OF OUR LORD JESUS CHRIST, IN THE PRESENCE OF THE MOST REVEREND CARDINALS, THE MOST EXCELLENT BISHOPS, AND THE DISTINGUISHED OFFICIALS OF THE ROMAN CURIA.

"One Heart and One Soul." A traditional and beloved custom has once again brought joy to Our heart, seeing today the members of the Sacred College and the Roman Prelature gathered around Us, and hearing from the lips of the Most Reverend Cardinal Dean – who fulfills his high office with admirable strength and vigor of mind – with what sentiments of unwavering fidelity and exemplary devotion they offer Us the gift of their greetings and their prayers on this eve of the Christmas mystery.

In these difficult and harsh times, in which, unaware of their unfolding and conclusion, known only to God, We live and suffer together with you, Venerable Brothers and beloved Sons, and with the faithful of Our episcopal city of Rome, in profound communion of thought and intention with Catholics throughout the world, it is a great comfort to the Vicar of Christ, burdened by the weight of so many indispensable responsibilities, to see dominating in the ranks of Our closest advisors and collaborators in the government of the universal Church that *cor unum et anima una* which inspired the words of your eminent and venerable interpreter. This "And the multitude of believers had but one heart and one soul. Neither did any one say that aught of the things which he possessed was his own," which united the first followers of Christ, was the inflamed spiritual weapon of the small flock of the Church.

[*Latin ed. p. 6*]

Acta Apostolicae Sedis - Official Commentary 6, which, without earthly means, through the word, selfless love, and even the sacrifice of life, began and completed its victorious action before a hostile world. Against the force of resistance, zeal, and contempt for suffering and death, the arts and attacks of adverse powers, which fought against its existence, doctrine, spread, and consolidation, were of no avail and were broken. Thus, from the union of the hearts and souls of all the faithful, a single heart and a single soul were formed, which extended and still extends the propagation of the faith through the ages, to many regions and peoples; and such a beau-

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tiful bond of hearts and souls from all lands and from all shores reaches us, and is renewed more vividly and strongly in the present hour of common afflictions and invocations, and of common desires and hopes, through the divine Spirit who vivifies and sanctifies, which makes and preserves the Bride of Christ, always the same in her unity and universality, even amidst the upheavals that overthrow nations. Therefore, with heartfelt gratitude, Venerable Brothers and beloved Sons, we receive the expression of your sentiments, so in conformity with the ancient Christian traditions, as a good gift of Providence and a clear sign that even the Church militant of today experiences the efficacy of the priestly prayer of Christ: "And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me: that they may be one, as we also are." 1

Present miseries and exhortation to charity and peace. During this year, the storm of war has drawn ever closer to the Eternal City; and severe sufferings have befallen many of our diocesans. Not a few of the poorest have seen their homes destroyed by aerial attacks. A sanctuary, dear to the heart of Christian Rome and a true jewel of venerable antiquity, was struck and received wounds that are difficult to heal. In the economic and spiritual spheres, confusion and turmoil have spread in a disturbing manner. If the interruption and paralysis of the normal production of what is necessary for life were to continue at the present rate, it is to be feared that, despite the diligent care of the competent authorities, the people of Roma and a large part of the Italian population, in not much time, would find themselves in conditions of destitution, such as have perhaps never been experienced or suffered in this land already so sorely tried. 1 John 17:11, 22.

[*Latin ed. p. 7*]

To all, and especially to the inhabitants of the City of Albert, we urgently recommend maintaining calm and moderation, and refraining from any rash actions, which would only serve to provoke even more grievous calamities. Faced with such a dark future, discretion, inherent in the nature of Our pastoral ministry and always maintained by Us in the face of the vicissitudes of earthly conflicts, seems to Us more necessary than ever at this moment, in order to prevent the work of the Holy See, aimed at the good of souls, from running the risk, through false or unfounded interpretations, of being overwhelmed and exposed to the blows of the crossfire of political conflicts. However, you will understand, Venerable Brothers and beloved Sons, how the sadness and misery that afflict the peoples weigh upon Our soul, and how the magnitude of the ever-increasing need afflicts Our heart. We intend, therefore, in the customary Christmas message, which We shall pronounce today, not only to address a new and heartfelt exhortation to those from whose penetration and rectitude the attainment of a true and just peace will essentially depend, but also to draw the attention of the

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world to the hardship that torments so many countries of the earth, invoking the helpful goodness of those who, even amidst the needs and restrictions imposed by the war, still have the possibility of giving effective support to a great work of Christian love and human fraternity.

Day by day, hour by hour, the voice of supplication of the poorest of the poor reaches Our ears, and We feel the bitterness of the contrast between the gigantic number of requests and the painful inadequacy of Our means, which the economic barriers of wartime make ever more meager.

Difficulties and impediments in the exercise of the apostolic ministry.

No less painful than the misery caused by the immense conflict in many parts of the universal Church, and the impediments to the work of Christian charity, are the difficulties, which year after year, day by day, from place to place, have become more and more difficult to overcome, for the normal exercise and fulfillment of the supreme apostolic ministry, precisely when, in a world divided and torn by hatred, disputes, selfishness, and violence, the forces of love, concord, the spirit of fraternity, and justice feel the need more keenly to unite and join together in action of relief and assistance. What would become of human society after the war, if those who...

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - Official Commentary: Would not the Christian name, if it were not united in the interior unity of thought and will, be unable to avert the danger of a fleeting peace, supported and sustained by the unstable foundations of violence? Would this not be a grievous and lamentable error, both from a purely human perspective and in the light of Christian conscience? Although the channels of spiritual connection with a considerable portion (though not with all regions) of the Catholic world have, thus far, remained without too great damage, or at least not entirely impassable; and although, indeed, the forced separation from the center of life, movement, and action of the Church has spurred and animated the hearts of the best and most faithful to fill such a void; We attribute this great good, amidst so many difficulties, not only to the strengthening and vigilant grace of the Almighty, but also to the wise foresight and prudence of a diligent Episcopate, to the zeal and constant and ready spirit of a clergy that deeply feels its priestly office, and to the strength of conviction of a laity, increasingly tested by difficulties and sufferings; all of whom more intimately affirm and publicly profess the high virtue of "sentire cum Petro," the more restricted and hindered are the paths that outwardly connect them with the Holy Apostolic See.

Aerial Incursion Against the City of the Vatican: From this perennial union of the faithful with the Vicar of Christ, We are moved to thank God who, with His infinite power, granted us protection, a few weeks ago, during the aerial incursion against the City of the Vatican, which was learned

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with unanimous indignation by honest people throughout the world. Such an attack – so deliberately planned, and so dishonorably and ineffectively concealed under the veil of an anonymous aggressor – upon a territory sacred to Christians, sanctified by the blood of the first Peter, a center of the world even for its masterpieces of culture and art, and guaranteed by a solemn treaty, is a symptom difficult to overcome of the degree of spiritual upheaval and moral decay in which some misguided minds have fallen.

Not to be Overcome by the Sadness of the Times: Amidst such disturbances, it is well understood how important it is for each one to remain steadfast and courageous in the moral practice of life, while not a few Christians, even among those who are in service.

[*Latin ed. p. 9*]

The acts of Pope Pius XII concerning the Church and the sanctuary are often overshadowed by the sadness of the times, the bitterness of deprivations and efforts, and the chain of disappointments that weigh heavily upon them; to such an extent that they risk losing their inner peace and that freshness and agility of spirit, that strength of will, that serenity and that joy in daring to undertake and complete what is begun, without which a fruitful work of the apostolate is impossible. To the timid, the doubtful, and the weary, a glance at the manger of Bethlehem and the Redeemer, who initiates the spiritual and moral renewal of the human race in a poverty without example, in almost complete separation from the powerful of that time, should remind and admonish them that the ways of the Lord are not those illuminated by the false light of a purely earthly wisdom, but by the rays of a celestial star unknown to human prudence. From the grotto of Bethlehem, when one turns one's gaze to the history of the Church, all should be convinced that what was said of its divine Founder: "He came unto his own," remains the sorrowful banner of the Bride of Christ throughout the centuries, and that more than once, times of fierce struggle prepared for grand victories, of lasting importance for long future epochs.

Generous Hearts: If it is permissible for us to penetrate the vision of the designs of God, of which the past is the light, the arduous and bloody conditions of the present time are perhaps nothing more than a prelude to a dawn of new developments, in which the Church, sent to all peoples and for all times, will face duties unknown to other ages, which only courageous and resolute hearts will be able to accomplish: hearts not afraid to witness the repetition and renewal of the mystery of the Cross of the Redeemer in the journey of the Church on earth, without yielding to the disciples of Nicopolis in a flight from the bitter reality; hearts aware that the victories of the Bride of Christ, and especially the definitive ones, are prepared and obtained *in signum cui contradicetur*, in opposition, that is, to everything that human mediocrity and vanity strive to oppose to the

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penetration and triumph of the spiritual and the divine.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis — Commentarium Officiale. From the manger of Bethlehem to the Cross of Golgotha. Concerning the heavenly Child, who now lies in the manger, Master of the human race and light of the world, the Apostle writes: "Looking on Jesus, the author and finisher of faith, who, having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God." 3 From the manger to the Cross of Golgotha, there runs and shines the path trodden by the Redeemer; and over Bethlehem and Golgotha, reigns the power of the law of life, which the Christian soul felt in all its majesty. Behind the wood of the manger of Bethlehem, rises the salutary wood of the Cross. This vision was already held by the faith of the ancient Christians, when, on the lid of an ancient sarcophagus, recently found in the Vatican Grottoes near the Confession, was carved, before the Magi bearing gifts to the newborn Redeemer and behind the seat of the Virgin Mother with the Child, a large Cross: a unique archaeological specimen, and at the same time, proof of how deeply the Christians of that age had penetrated the knowledge of that fundamental law of the Savior and of those who were to be saved. The Cross is a sign of health and victory, the banner of Christ and of salvation, which, as now shines at the top of our sacred temples, where we pray and prepare for eternity, so it will be until that glorious moment, when, at the opening of heaven and the closing of the gates of life of this earthly journey, the sign of the Son of Man will appear, and before Him, the eternal Judge, all of humankind will be divided, separating into the blessed of the Father, those who, "despising the shame," remained faithful to the Cross, and into the reprobate, those who were scandalized by its apparent folly and were lost. If today we must offer help to our time, if the Church must be for the wandering and for those embittered by the spiritual and temporal anxieties of our days, that Mother who helps, advises, preserves, and redeems; how could she attend to so much need, if she did not have an ordered host, recruited from generous souls, who, above the beloved vision of the newborn Child, do not fear nor forget to raise their eyes to the crucified Lord, consuming on Calvary the sacrifice of His life for the regeneration of the world, and who draw as strength and value in their living and in their actions, the supreme law of the Cross? Let these generous spirits be simple faithful; but let them emulate the zeal of the ministers of the sanctuary. 3 Hebr., 12, 2.

[*Latin ed. p. 11*]

With the zeal and vigor of our pastoral ministry, and so that you may not be broken by the harshness of these times, but rather may grow and mature "Until we all meet into the unity of faith and of the knowledge of

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the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ." 4 Trusting in the infallible divine promises. From these considerations, We are moved in the depths of Our soul to implore for you, in these days of such tribulation, but also of fervent hope and vigilant expectation, that courageous readiness which will make you strong in the face of suffering and struggles, contained in the mysteries of the Manger and the Cross, sources of ineffable divine love flowing from the heart of Christ, together with that assurance of victory, which is nourished by the infallible promises of God, who has conquered the world, and who exhorts us to trust in Him. We pray for the human race, bound and shackled in the chains of error, hatred, and discord, as if in a prison built by itself, repeating the invocation of the Church in the sacred Antiphon: "O Key of David, and sceptre of the house of Israel; who opens, and no one shuts; who shuts, and no one opens: come, and deliver the captive from the house of prison, sitting in darkness and the shadow of death!" With these words of prayer on Our lips, We impart to you, Venerable Brothers and beloved Sons, to your labors which are so full of difficulty and responsibility, to all those whom you embrace in your prayers and affections, as a pledge of abundant grace from the Newly-Born Son of God, Our paternal Apostolic Blessing.

ANNOUNCEMENT BROADCAST BY THE SUPREME PONTIFF, ON THE TWENTY-FOURTH DAY OF DECEMBER, IN THE YEAR ONE THOUSAND NINE HUNDRED AND FORTY-THREE, ON THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST, GIVEN TO THE ENTIRE WORLD.

TO THE PEOPLES OF THE WORLD: A CHRISTMAS OF WAR.

Once again, beloved sons and daughters of the universe, the great Christian family prepares to celebrate the magnificent solemnity of peace and love, which redeems and unites, in a somber atmosphere of death and hatred; and this year, it feels and experiences the bitterness and horror of an irreconcilable contrast between the sweet message of Bethlehem and the fierce cruelty with which humanity tears itself apart.

[*Latin ed. p. 12*]

12 The years past were filled with sorrow, disturbed by the fierce clamor of arms: but the bells of Christmas, lifting up the spirits, awakened and brought forth timid hopes, and aroused warm and powerful longings for peace. Alas, the world, looking around, must still contemplate with horror a reality of strife and ruin, which, becoming more extensive and cruel day by day, shatters its hopes and, with a cold and harsh experience, suppresses and stifles its most ardent impulses. For what do we see, if not the conflict degenerating into that form of war, which excludes every restriction and regard, as if it were an apocalyptic product born of a civilization, in which

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to the ever-increasing progress of technology is joined an ever-deepening decline of the spirit and morality; a form of war, which proceeds without rest on its terrible path, and matures such massacres, that the most bloodstained and terrifying pages of past ages pale in comparison? With terror, the peoples have had to witness a new and immense perfection of means and arts of destruction, and at the same time, be spectators of an inner decay, which, from the cooling and perversion of moral sensitivity, is constantly precipitating towards the depths of the suppression of every feeling of humanity, and such an obscuration of reason and spirit, as to verify the words of Wisdom: "All were caught in a single chain of darkness." 1

THE LIGHT OF THE STAR OF BETHLEHEM

But in the midst of this dark night, the light of the star of Bethlehem shines for the faithful, pointing out and illuminating the path towards Him, 2 from whose fullness of grace and truth we have all received; the path towards the Redeemer, who came into this world, and whose coming is essentially that of a Prince of peace, and our peace: "For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh." 3 Only Christ can drive away the fatal spirits of error and sin, which have subjected humanity to a tyrannical and degrading slavery, enslaving it to a thought and a will, dominated and moved by an insatiable craving for unlimited goods. Only Christ, who has delivered us from the sad servitude of sin, can...

1 Sap. 17, 17.

2 Io. 1, 16.

3 Eph. 2, 14.

[*Latin ed. p. 13*]

13 The acts of the Holy Father, Pope XII, pave the way for a noble and disciplined freedom, founded and sustained upon true rectitude and moral awareness. Only Christ, "upon whose shoulders rests the dominion," 4 with His omnipotent power, can lift and draw mankind from the nameless torments that plague it throughout this life, and lead it to happiness. A Christian, who is nourished and lives by the faith in Christ, with the certainty that He alone is the way, the truth, and the life, brings his share of the world's sufferings and hardships to the manger of the Son of God, and finds before the newly born Child a consolation and support unknown to the world, which gives him courage and strength to resist and remain steadfast, without faltering or yielding in the midst of the most agonizing and grievous trials.

I. To the Disillusioned. It is sad and painful, beloved children, to consider that countless men, while seeking a happiness that will satisfy them in

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this life, have experienced the bitterness of false illusions and grievous disappointments, and have thereby closed the way to all hope. Far as they are from the Christian faith, they do not know how to find the path to the manger and to that consolation which overflows with joy for the heroes of faith in every tribulation. They see the edifice of beliefs in which they placed their human trust shattered; but they have never found that one true faith, which would have brought them comfort and renewal of spirit. In this intellectual and moral vacillation, they are caught in a depressing uncertainty of spirit and live in a state of inertia that oppresses their souls, and which can only be deeply understood and fraternally sympathized with by him who has the joy of living in the vivid atmosphere of a supernatural faith, transcending the turmoil of all temporal contingencies, and fixed in eternity.

a) Those who placed their trust in the worldwide expansion of economic life. It is not difficult to point out among this multitude of the embittered and disillusioned those who placed their entire trust in the worldwide expansion of economic life, considering it alone to be suitable to unite the peoples in brotherhood, and promising themselves from its grand organization, a... *Cf. Is. 9, 6

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - A detailed and refined commentary, revealing unprecedented and unexpected advancements for human society. "With what delight and pride did they contemplate the worldwide growth of commerce, the exchange across continents of all goods, inventions, and productions, the triumphant progress of modern technology, surpassing every boundary of space and time! But what do they now experience in reality? They now see that this economy, with its gigantic global relationships and constraints, and with its abundant division and multiplication of labor, cooperated in countless ways to make the crises of humanity more general and more severe. Moreover, uncorrected by any moral restraint, and without a heavenly perspective to guide it, it could not but end in an unworthy and humiliating exploitation of human beings and of nature, in a sad and terrifying poverty on one hand, and in a proud and provocative opulence on the other, in a tormenting and implacable discord between the privileged and the deprived: unfortunate consequences that were not the least in the long chain of causes that led to the immense tragedy of today. Let not these disillusioned proponents of science and economic power present themselves before the manger of the Son of God. What will the Child say to them, who was born there and is adored by Mary and Joseph, by the Shepherds and the Angels? Without a doubt, the poverty in the stable of Bethlehem is a condition chosen by Him purely for Himself, nor does it therefore imply any condemnation or rejection of economic life in that which is necessary for the advancement

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and perfection of the physical and natural well-being of man. But that poverty of the Lord and Creator of the world, freely willed by Him, which will accompany Him also in the workshop of Nazareth and throughout the time of His public life, signifies and manifests the mastery and superiority He had over material things, thus indicating with powerful effectiveness the natural and essential ordering of earthly goods to the life of the spirit and to a higher cultural, moral, and religious perfection, necessary for reasonable man. Those who expected the health of society from the mechanism of the global economic market have been so disappointed, because they have become not the masters and lords, but the slaves of material wealth, to which they have served, detaching them from the higher purpose of man and making them ends in themselves."

[*Latin ed. p. 15*]

Acts of Pope Pius X, Vol. X, p. 15, b): Those who placed happiness in science without God. In no way did others, deceived by false gods, act or think differently. These were those who placed happiness and well-being solely in a certain kind of science and culture, failing to recognize the Creator of the universe; those pioneers and followers, not of true science, which is a marvelous reflection of the light of God, but of a proud science, which, not giving any place to the work of a personal God, independent of every limitation and superior to all that is earthly, boasted of being able to explain the events of the world solely through the rigid and deterministic concatenation of inflexible natural laws. But such science cannot give happiness and well-being. Apostasy from the divine Word, through whom all things were made, has led man to apostasy from the spirit, making it difficult for him to pursue highly intellectual and moral ideals and goals. Thus, science, alienated from spiritual life, while deluding itself into having acquired complete freedom and autonomy by denying God, is today punished with a servitude that has never been more humiliating, having become a slave and almost automatic executor of directives and orders that take no account of the rights of truth and the human person. What seemed to that science to be freedom was a bond of humiliation and degradation; and stripped of its dignity, it will not regain its original dignity unless it returns to the eternal Word, the source of wisdom so foolishly abandoned and forgotten. It is to this return that the Son of God invites, who is the way, the truth, and the life, the way to happiness, the truth that sublimates, the life that eternalizes man; He invites in a penetrating language, through His very coming into the world, those who are deceived, because He does not deceive the human soul, but gives it the impetus that leads it towards Him. To the Desolate Without Hope. Alongside those who are deeply dismayed by the failure of social and intellectual endeavors, widely followed by politicians and scientists, stands the no less numerous group of those who find themselves in great distress and sorrow because of the disintegration of

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their own personal ideal of life.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Official Commentary

a) Those whose life's purpose was labor: There are a great number of those whose life's purpose was labor, and whose goal was a comfortable material existence, but who, in their striving to achieve that end, had relegated religious considerations far away and neglected to give their lives a wholesome and moral direction. The war has torn them away from this customary and beloved activity, which was the pride and support of their lives, and has uprooted them from their profession and their craft, so that they feel a terrifying emptiness within themselves. While some may still be able to engage in their work, the war has imposed conditions of labor and life in which all personal characteristics have disappeared, and it is no longer possible to have an orderly family life, nor is that satisfaction of the soul found which only labor provides, as it has been ennobled and willed by God. O workers, draw near to the manger of Jesus! Let that cave and that refuge of the Son of God not seem dreadful to you: for a reason, and for an ineffable purpose, you will find there only simple workers: Mary, the Virgin Mother of a working family, Joseph, the working family father, the shepherds tending the flocks, and finally the Magi who came from the East; workers of the hand, of vigils, and of thought; they kneel and adore the Son of God, who, with his conscious and loving silence, more powerful than words, explains to them the meaning and virtue of labor. It is not merely a meaningless and valueless toil of human limbs, nor is it a humiliating servitude. Labor is service to God, a gift from God, the vigor and fullness of human life, a merit for eternal rest. Lift up your heads, O workers. Look upon the Son of God, who, with his eternal Father, created and ordered the universe; and, becoming man equal to us, having taken away sin, and having grown in age, enters into the great fellowship of labor, and in his saving mission, he labors, consuming his earthly life. He, the Redeemer of the human race, who, with his penetrating grace, elevates and ennobles every honest labor, the high and the low, the great and the small, the pleasant and the laborious, the material and the intellectual, to a meritorious and supernatural value before God, thus uniting every process of the manifold human activity in a single, constant glorification of the Father in heaven.

b) Those who placed their hope in the enjoyment of earthly life: Woe also to those who see their hope of happiness, dreamed of and placed purely in the enjoyment of the fleeting earthly life, fail, conceived exclusively or as the fullness of energies.

[*Latin ed. p. 17*]

By the decree of Pope Pius XII, consider the physical vigor and beauty

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of form and person, or the opulence and abundance of comforts, or the possession of strength and power. But behold, today, in the midst of war, the vigor and beauty of so much youth, raised and trained in athletic fields, are dissolving and withering in military hospitals, and many young people wander, maimed or infirm physically and morally, through the streets of a homeland, desolate and reduced to a heap of ruins in various cities and its finest regions, by aerial bombardments and military operations. If a portion of the male youth no longer has the strength to toil and work, the future mothers of the next generation, forced as they are to excessive labor beyond all measure and limit of time, are losing the possibility of providing to the bloodied people that healthy increase of body and spirit, which favors the life and education of children, without which the future of the homeland is threatened by a sad decline. The painful irregularity of labor and of life, far from God and His grace, and seduced and misled by bad examples, insinuates and prepares a pernicious loosening of conjugal and familial bonds, so that the poison of lust attempts now more than ever to poison the sacred source of life. From these painful facts and dangers, it becomes clearly evident that, while the strengthening of the family and the people was considered one of the noblest purposes in many nations, instead, a physical decline and a spiritual perversion are spreading and growing alarmingly, which only a curative and educational action of various generations can, at least in part, slowly make disappear. If the military conflict has caused so much devastation of body and spirit in so many, it has spared neither those who craved opulence and the pure enjoyment of life, who are now silent and perplexed before the destructions, which have befallen even upon their possessions like a devastating hurricane: riches and homes annihilated by iron and fire, a comfortable and pleasurable life vanished, a tragic present, the future with few hopes and many fears. More sad is the vision that troubles and frightens those who aspired to possess strength and dominion: they now contemplate with horror the ocean of blood and tears that bathes the world, the graves and pits of corpses multiplied and scattered throughout all regions of the earth and the islands of the seas, the slow extinguishing of civilization, the progressive disappearance of even material well-being, the destruction of magnificent monuments and most noble buildings of supreme art, which could be said to be the common heritage.

[*Latin ed. p. 18*]

Acta Apostolicae Sedis — Commentarium Offici-ale 18 of the civil world, the increase and deepening of hatreds, which inflame nations against each other, and leave nothing to hope for in the future.

I. To the faithful: Comfort in faith in these calamitous times.

Come now, you Christians, you faithful, bound by an ineffable supernatural bond with the Son of God made small for us, guided and sanctified by

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His Gospel, nourished by the grace, the fruit of the Passion and death of the Redeemer. You also feel the pain, but with the hope of a comfort that comes from your faith. These present miseries are also yours; the destructive war visits and torments you, your bodies and your souls, your possessions and your goods, your home and your hearth. Death has broken your hearts and inflicted wounds that are slow to heal. The thought of distant graves, perhaps unknown, the anxiety for the missing or dispersed, the longing to embrace your loved ones who are prisoners or deported, places you in a sorrow that weakens your spirit, while a grave and dark future looms over all, parents and children, young and old.

Every day, and more than ever in this hour, Our heart, as a Father, feels a profound and unchanging affection for each of you, beloved sons and daughters, suffering and distressed. But all Our efforts cannot suddenly end this terrible war. We cannot restore life to your loved ones who have died. We cannot rebuild your destroyed homes. We cannot fully free you from your anxieties. Much less is it in Our power to reveal the future, the keys of which are in the hands of God, who governs the course of events and has marked their peaceful end.

Two things, however, We can and do accomplish. The first is that We have done and will always do everything in Our power, both materially and spiritually, to alleviate the sad consequences of the war, for the prisoners, for the wounded, for the missing, for the homeless, for the needy, for all who suffer and are in distress, of every language and nation. The second is that in this turning point of this sad time of war, We want you, above all, to remember the great comfort that faith inspires in us, when it teaches us that death and the sufferings of this earthly life lose their painful bitterness for those who can, with a tranquil and serene conscience, adopt the moving prayer of the Church in the Mass for the Dead: "To your faithful, O Lord, life is changed."

[*Latin ed. p. 19*]

By the decree of the Most Holy Pope XII, this [practice] is not abolished, and when the dwelling of this earthly abode is dissolved, an eternal dwelling is prepared in Heaven." While others, who have no hope, find themselves before a terrifying abyss, and their souls, groping in search of a foothold, feel nothing, not of their immortal soul, but of a fleeting earthly happiness; you, however, through the grace and liberality of the merciful God, beyond the certain death, "certa moriendi conditio," have the ineffable divine consolation of the promise of immortality, "futurae immortdlitatis promissio." From such faith, you draw an inner serenity, a confident moral strength, which does not yield even to the most grievous sufferings. This is a sublime grace and an invaluable privilege, which you must attribute to the benignity of the Savior; a grace and privilege that demands that you respond with exemplary constancy and requires

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a daily apostolate, aimed at restoring hope to those who have lost it, and at leading to spiritual salvation those who, like shipwrecked sailors in the ocean of present calamities, are about to be overwhelmed and perish.

Duties of Christians in the present age. The path of humanity in the present confusion of ideas has been a path without God, indeed, against God; without Christ, indeed, against Christ. By this, we do not intend to offend the erring; they are and remain our brothers. However, it is necessary that Christianity also consider that portion of responsibility that belongs to it in the present trials. Have not many Christians also made concessions to those false ideas and ways of life, so often disapproved of by the magisterium of the Church? Every lukewarmness and every unconsidered compromise with human respect in the profession of the faith and its principles; every timidity and wavering between good and evil in the practice of Christian life, in the education of children, and in the governance of the family; every hidden or manifest sin; all this, and more that could be added, has been and is a lamentable contribution to the calamity that today shakes the world. And who ever would have the right to consider himself entirely without fault? Reflection upon yourselves and your actions, and the humble recognition of such moral responsibility, will allow you to perceive and feel deeply within your souls how necessary and holy it is for you to offer prayers and actions that appease and implore the mercy of God, and that contribute to the salvation of our brothers; restoring to God that honor which was denied to Him for so many decades.

[*Latin ed. p. 20*]

10 Acta Apostolicae Sedis - Commentarium Offici-ale, standing and obtaining for men that inner peace, which cannot be found except through a return to the spiritual light of the Grotto of Bethlehem. To the work, beloved sons! To the work, therefore, and to labor, beloved sons! Close your ranks. Let not your courage fail; do not remain inert amidst the ruins. Go forth to the reconstruction of a new social world for Christ. Let the star shine upon you which guided the path of the Magi to Jesus. The spirit which emanates from Him has lost nothing of its strength and its restorative power for fallen humanity. It triumphed one day over the prevailing paganism. Why should it not triumph also today, when pains and disappointments of every kind show to so many souls the vanity and the errors of the paths hitherto followed in public and private life? A great number of minds are seeking new political and social ideals, private and public, instructive and educational, and they feel deeply the anxiety to satisfy the needs of their hearts. Let the example of your Christian life be their guide; let your ardent words shake them. As the figure of this world passes away, show them how true life is "that they may know You, the only true God, and Jesus Christ, whom You have sent" (John 17:3).

Invocation of Succor:

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May the knowledge of the heavenly Father be reborn in the hearts of your brothers, who, even in times of terrible misery, governs the world with wise and provident goodness; may they experience the tranquil happiness that comes from a life ardent in the love of God. But the love of God makes the soul delicately sensitive also to the needs of its brothers, ready for spiritual and material help, disposed to every sacrifice, so that fervent and active love may flourish in the hearts of all. Oh, power of the charity of Christ! We feel it vibrating in the tenderness of Our paternal heart, which, equally open and drawn towards all, makes Us instill, with the cry of Our word, the work of mercy and of succoring love. How often have We had to repeat with a heart torn apart the exclamation of the divine Master: "I have compassion on the multitude, for behold they have now been with me three days and have nothing to eat" (Mark 8:2), and how often do We add: "They have nothing to eat" (John 17:3).

[*Latin ed. p. 21*]

Acta Pii PP. XII: "In multis regionibus devastatis et desertis a bello! Et numquam fuit tempus aut momenta in quo non sentirem acriter contrastum inter angustias Nostras, quae non sunt ad aptas ad auxilium, et magnitudinem necessitatis multorum, qui ad Nos perveniunt cum voce supplicante et dolore, primo ex regionibus longinquis, et nunc etiam semper plus ex proximis. Coram tali indigentia, quae quotidie crescit, dirigimus ad orbem Christianum clamorem patris, implorans auxilium et misericordiam: 'Behold, I stand at the gate and knock. If any man shall hear my voice and open to me the door, I will come in to him and will sup with him.'"

Et non dubitamur ad populos et nationes, quibus Providentia usque ad hoc abstinuit directam passionem horrores belli, vel qui, etsi in bello sunt, adhuc in condicionibus vivunt quae eis permittunt generosum exercitium misericordiae, et auxilium et sustentationem praebere illis qui, intra graves molestias conflictus et sine auxilio externo, iam hodie carent necessarii, et plus carerent in futuro, confidimus, cum fiducia quae Deus inspirat, ad affectum humanum et Christianum.

Ad talem invocationem nos impellit et sustentat spes, quae reperiet profundam responsionem in cordibus fidelium et in illis qui in animo habent spiritum humanitatis; et, inter perturbationes nata et exacerbata a conflictu mundi, apparet semper clarius consolans progressus cogitationum et propositorum; volumus dicere, resurgere responsabilitatis, solitaria, ante problemas ortos ex paupertate generalis, quae ex bello oritur.

Destructiones et devastationes, quae sequuntur, imperativamente exigent, per totam extensionem damnorum, operam reconstructionis et auxiliorum. Errata praeteriti, non longe, ad animos liberos et illustratos mutantur in admonitiones, quibus, ita ex ratione prudentiae, quam ex sensu

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humanitatis, numquam sunt surdi.

Considerant sanitatem spiritualem et restaurationem materialem populorum et civitatum ut unum corpus, in quo nihil esset perniciosius quam relinquere focos infectionis, ex quibus cras nova ruina nasci posset. Sentient, in novo ordine pacis, iuris et operis, non debere, pro tractatione aliorum populorum modo non conforme ad iustitiam, aequitatem et sapientiam, oriri pericula, aut manere lacunas in structura totius organizationis, quae poneret in discrimen consistentiam et stabilitatem eius.

Apoc. 3, 20.

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary. Awaiting peace. As closely and faithfully as we desire to be to the due impartiality of our pastoral ministry, we express the wish that our beloved children omit nothing in order to promote the principles of enlightened and equitable justice and fraternity in matters so fundamental to the well-being of the states. Indeed, it is the virtue of wise spirits and true friends of humanity to understand that a peace conforming to human dignity and Christian conscience is never merely a harsh imposition of the sword, but rather the fruit of a provident justice and a responsible equity towards all. But, if, in the expectation of such a peace, which will tranquilize the world, you, our beloved sons and daughters, continue to suffer bitterly in soul and body under the blows of hardship and injustice, you must not, however, tomorrow stain that peace and render injustice with injustice, or perhaps commit an even greater injustice. In this Christmas season, let your hearts and minds turn to the Divine Child of the manger. See and meditate on how, in that abandoned cave, exposed to the cold and the winds, He shares in your poverty and misery, He, Lord of heaven and earth and of all riches, for which men contend. All is His: and yet, how often has He Himself had to abandon churches and chapels destroyed, burned, collapsed, or in danger of collapse! Perhaps, where the devotion of your ancestors had dedicated magnificent temples to Him with graceful arches and sublime vaults, you cannot offer Him, amidst the ruins, anything but a meager dwelling in a refuge chapel or in private homes. We praise and thank you, priests and lay people, men and women, who, not infrequently, disregarding every danger to their lives, have sheltered and kept the Lord and Savior in the Eucharist in a safe place. Your zeal did not want it to be the case again that what was said of Christ should be fulfilled: "He came into his own, and his own received him not." John 1:11. Thus, the Lord has not refused to come among your poverty: He who already preferred Bethlehem to Jerusalem, the stable and the manger to the grand temple of His Father. Poverty and misery are bitter, but they become sweet if God, the Son of God, Jesus Christ, and His grace and truth, are kept within oneself. He remains with you, as long as in your heart live your faith, your hope, your love, your obedience, and your

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devotion.

[*Latin ed. p. 23*]

23 Together with you, beloved sons and daughters, We lay Our prayers at the feet of the Infant Jesus and implore Him that this be the last Christmas of war, and that humanity may celebrate in the new year the observance of the Christmas solemnity, radiant with the light and joy of a truly Christian peace.

PRINCIPLES FOR A PEACE PROGRAM

And now, you all who bear responsibility, you all who, by divine disposition or permission, have in your hands the power over the fate of your and other peoples: hear the pleading "And now, O ye kings, understand," which echoes from the bloody and ruinous abyss of this immense war to your ears: a tremor and a warning for all, a trumpet blast of the future judgment, announcing condemnation and punishment for those who would be deaf to the voice of humanity, which is also the voice of God. Your war aims, in the consciousness of your strength, may well have encompassed entire countries and continents. The question of the guilt for the present war and the demand for reparations may also lead you to raise your voices. But today, the devastations that the world conflict has produced in all fields of life, material and spiritual, have already reached such an incomparable weight and extent, and the feared danger that with the continuation of the war they will grow into nameless horrors for both belligerent parties, and for all those who, though repugnant, have been caught up in it, appears so dark and threatening to Our gaze, that for the good and for the very existence of all peoples, both individually and collectively, We say and implore you: Rise above yourselves, above every narrowness of judgment and calculation, above every boast of military superiority, above every unilateral assertion of right and justice. Recognize also the unpleasant truths, and educate your peoples to face them with seriousness and fortitude. True peace is not, so to be spoken, an arithmetical result of a proportion of forces, but, in its ultimate and deepest meaning, a moral and legal action. It is not achieved in reality without the use of force, and its very existence needs to be supported by a normal measure of power. But the proper function of this force, if it is to be morally correct, must serve to protect and defend, not to diminish or oppress right. An hour like the present one—capable of powerful and beneficial...

[*Latin ed. p. 24*]

The Acts of the Apostolic See – an official record of progress, which, due to grievous shortcomings and errors, has perhaps never been witnessed in the history of humanity. And this hour demands, with an insistent voice, that the aims of war, and the programs of peace, be dictated by the highest

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moral sense. They must not tend, as their ultimate goal, except towards a work of understanding and concord among the warring peoples, a work that leaves to each Nation, conscious of its due union with the entire family of States, the possibility of associating itself worthily, without denying or destroying itself, with the great future world action of healing and reconstruction. Naturally, the conclusion of such a peace would not signify any abandonment of the necessary guarantees and sanctions against any attack on right by force. Do not demand from any member of the family of peoples, even if small or weak, renunciations of substantial rights and vital necessities, which, if applied to your own people, you yourselves would consider impossible. Grant quickly to the anxious humanity a peace, which rehabilitates the human race before itself and before history. A peace, over whose cradle do not flicker the vengeful flashes of hatred, nor the instincts of an unrestrained will for reprisal, but rather may the dawn of a new spirit of world communion shine forth, born from the world's pain. A spirit of communion, supported by the indispensable divine forces of the Christian faith, which alone will be able to preserve humanity, after this unhappy war, from the unspeakable calamity of a peace built on erroneous foundations, and therefore ephemeral and deceptive. Animated by this hope, We, with paternal affection, address you, beloved sons and daughters, especially those who suffer in a particularly painful way the hardships and torments of war and are in need of divine consolations, and not least to all those who, responding to Our invocation, open their hearts to loving and merciful service, or, governing the destinies of peoples, are eager to tranquilize them with the olive branch of peace, We impart, as a pledge of abundant heavenly favors, Our Apostolic Blessing.

[*Latin ed. p. 25*]

The Sacred Congregational Congregation, MINUTES OF THE HOLY CONGREGATIONS, THE HOLY CONSISTORIAL CONGREGATION, EDICT CONCERNING CHURCHES. The Most Holy Lord Our Pope Pius, by divine Providence, Pope XI, having, through successive decrees of the Sacred Consistorial Congregation, determined to provide each of the following churches with a new pastor, namely: on December 18, 1913, He appointed the Most Reverend Bernard Griftin as the Metropolitan of the Church of Westmonaster, previously the titular Bishop of Appia, and appointed the Reverend Thomas Williams, Auxiliary to the Most Reverend Thomas Williams, Archbishop of Birmingham. On December 30th. He appointed the Reverend Leonard Rodríguez Bailón, O.F.M., as the titular bishop of the Church of Isinda, and appointed him Auxiliary to the Most Reverend Peter Paschalis Farfán, Archbishop of Lima. On January 8, 1914. He appointed the Reverend John Hervás Benet, Professor of Moral Theology at the Seminary of the Archdiocese of Valencia, as the titular bishop of the Church of Alinda, and appointed him Auxiliary to

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the Most Reverend Prudentius Melo et Alcalde, Archbishop of Valencia.

THE HOLY CONGREGATION FOR THE EASTERN CHURCHES, DECLARATION. Concerning the question of whether the faithful of the Eastern rite are bound, in addition to canon 1396 of the Code of Canon Law, also by canon 1399, the Holy Congregation for the Eastern Churches has decided to respond: Affirmative.

EUGENIUS Cardinal TISSERANT, Secretary.

Antoninus Arata, Archbishop titular of Sardes.

[*Latin ed. p. 26*]

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SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS REGARDING CHURCHES

With the following decrees, given by the Sacred Council for the propagation of the Christian name, Our Most Holy Lord, Pope Pius XII, by divine Providence, has deigned to provide for the following churches, namely: on November 11, 1943. — To the titular episcopal church of Erizena, he appointed the Reverend Marcellus Piquet, of the Society of Missions to Foreign Lands of Paris, whom he established as Apostolic Vicar of Quinhon.

December 9. — To the titular episcopal church of Bida, he appointed the Reverend Alexander Derouineau, of the Society of Missions to Foreign Lands of Paris, as Apostolic Vicar of Yunnanfu.

SACRED CONGREGATION FOR RITES

OF CHICAGO, OR LAUDEN

CONCERNING THE CANONIZATION OF BLESSED FRANCISCA XAVIERA CABRINI, VIRGIN, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF THE HOLY HEART OF JESUS.

REGARDING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES, AFTER THE GRANTING OF VENERATION BY THE APOSTOLIC SEE TO SAID BLESSED, THERE EXISTS, IN THE CASE AND TO THE EXTENT OF WHAT IS IN QUESTION.

Although, with great rigor and with the utmost precautions, both the Ordinary and the Apostolic inquiries into the virtues of the Servants of God are conducted, nevertheless, the moral certainty which we attain does not exceed human faith. Therefore, wisely, divine testimony regarding mir-

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acles is required by law, in order to supply, as far as possible, for human deficiency.

Wherefore, in order to proceed to grant the honors of beatification to any Servant of God, two miracles, in addition to the proof of heroic virtues, are generally required, granted by God.

[*Latin ed. p. 27*]

The Sacred Congregation of Rites, through its interventions, must present evidence of this. Furthermore, since this testimony also relies on human arguments, before any Blessed individual is honored with the glory of solemn canonization, the Roman Pontiffs, in order to appear more prudent, cautious, and secure in a matter of such importance, have decreed not only that two other miracles, after beatification, must be presented, also through the intercession of the same individual, but also that the counsel of Cardinals and Bishops must be sought from them in Consistories. Therefore, those who are devoted to her often pour out prayers to God, that He may deign to honor a Blessed individual with greater glory by manifesting further signs. Moreover, this has happily occurred in the cause for the canonization of the Blessed Francesca Saveria Cabrini. For scarcely had the Blessed Virgin been declared "Serva Dei" by Pope Pius XI on the 13th of November, 1938, when numerous graces, or miracles, were reported as having been obtained through her intercession. Therefore, on June 21st of the following year, the cause for canonization was resumed by decree of this Sacred Congregation. Also, letters were sent to the Bishop of Lodi, so that, with Apostolic authority, a legal investigation might be conducted regarding two remarkable healings that had occurred in the city of Lodi. By decree dated June 25th, 1940, the Sacred Roman Congregation recognized the validity of this process. Let us briefly discuss each healing.

I. Paulus Pezzini, who, due to a burn caused by the application of a solution of silver nitrate, had suffered from cystic sclerosis since 1914, was affected in February of 1939 by a very severe bilateral acute pneumonia and acute glomerulonephritis, which brought him almost to the brink of death. Despite the remedies applied, which proved ineffective, and with no hope of healing according to the judgment of the doctors, the Blessed Francesca Saveria was invoked alone; and it is astonishing! On February 20th, Paulus was miraculously and perfectly healed, not only from the two life-threatening illnesses, but also from the chronic cystic sclerosis. He enjoys better health after the healing than before, as shown by the radiographic plates, or as testified by two expert physicians under oath. The doctor, and three experts appointed by this Sacred Congregation, without hesitation, declare this to be a miracle.

II. In the same year, six months after the previous healing, Hector Pagetti, who suffered from a very severe osteo-periostitis, possibly tuberculous, in his right foot, to the extent that two doctors deemed it necessary to

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perform a bone scraping, was miraculously and perfectly healed through the invocation of the Blessed Francesca Saveria. For the doctor, who on the afternoon of August 19th, saw the disease progressing with all its virulence, namely: a fistula from which a morbid secretion flowed, a swollen foot, and Hector suffering from acute pain...

[*Latin ed. p. 28*]

The Acts of the Apostolic See record that on the morning of the 20th of the month, a sealed vial, newly covered in leather, and a foot which was no longer swollen, and which was free in movement, as if it had never been afflicted by illness, was found. The miracle was recognized by the examining physician, as well as by three experts appointed for the purpose. These healings were first discussed in the Preliminary Congregation, before the Most Reverend Cardinal Alexander Verde, the Promoter of the Cause, on March 18th of the year 3941; secondly, in the Preparatory Congregation, before the Most Reverend Cardinals, on July 14th of the year 1942; and finally, in the General Congregation, before His Holiness Pope Pius XII, on May 4th of this year; in which the aforementioned Most Reverend Cardinal, as Promoter, raised the question: Whether and concerning which miracles, after the granting of the same Blessed One's veneration, there is established, in the case in question, a certain and effective connection. The Most Reverend Cardinals, the Official Prelates, and the Consultor Fathers gave their votes; but the Most Blessed Father postponed giving his judgment on this matter until this very day, the Sunday of the Most Holy Trinity. Therefore, His Holiness ordered that the Most Reverend Cardinal Alexander Verde, the Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, be summoned, and that the sacred Host be reverently elevated, and He declared: "It is established that there was an instantaneous and perfect healing of Paul Pezzini from chronic cystic fibrosis, as well as from a very serious bilateral pneumonia, and also from acute glomerulonephritis, and also of Hector Pagetti from a serious osteo-periostitis in his right foot." This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 20th of June, on the feast of the Most Holy Trinity, in the year of Our Lord 3943.

† C. Card. SALOTTI, Archbishop, Prefect.

L. © S. A. Carinci, Secretary.

II. DECREE CONCERNING THE USE OF SALIVA IN THE ADMINISTRATION OF BAPTISM.

How diligently the Catholic Church strives to observe the rites and ceremonies in the most holy sacrifice of the Mass and in the administration of the Sacraments, according to apostolic traditions and the decrees of the

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holy Fathers, is evident from the constant care with which...

[*Latin ed. p. 29*]

The Sacred Congregation of Rites has published numerous liturgical books, and has established that they are to be faithfully observed everywhere. Moreover, the Sacred Council of Trent (Session V, Chapter XIII) decreed the following concerning the two rites: "If anyone should say that the rites received and approved by the Catholic Church, which are customarily used in the solemn administration of the Sacraments, can be despised, or that ministers can, without sin, freely omit them, or that they can be changed into other rites by any pastor of the Church, let him be anathema." However, this in no way prevents that, wherever a serious reason suggests it, rites or ceremonies can be changed by the competent authority, lest the faithful be alienated from the reception of the Sacraments. Furthermore, several Sacred Prelates, priests, and missionaries have made known that, at times, there is a danger of contagion during the administration of Baptism, both of infants and adults, when the mouth of the one being baptized touches the ears and nostrils. Therefore, by order of the Most Holy Pope Pius XI, the Sacred Congregation of Rites decreed that the rubric in the Roman Ritual, Title II, Chapter II, number 13, should be amended in the following manner: "Then the priest takes saliva from his own mouth (which is omitted whenever a reasonable cause exists for preserving cleanliness or for avoiding the danger of contracting or spreading a disease) and touches the ears and nostrils of the infant..." and that this should be inserted in future editions of the same Roman Ritual. Notwithstanding any contrary opinions. January 14, 1944. C. Card. SALOTTI, Archbishop, Prefect. L. S. A. Carinci, Secretary.

[*Latin ed. p. 30*]

Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SACRED ROMAN ROTA TRIBUNALS

Edictal Citations

I. FLORENTINA

Nullity of Marriage (CATALANO GONZAGA - FISHER)

Since the actual place of residence of the Lady Natalia Fisher, in the aforementioned case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Palazzo della Cancelleria, ROMANA) on the 4th of April, 1944, at the tenth hour, to resolve the doubt in question, or to subscribe to it, and to designate the day on which the Rota will hear the case for its determination: Whether there exists a nullity in the marriage

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in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of the Lady Natalia Fisher, are to take care to inform her of this edictal citation.

* Ioannes Teodori, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 4th of January, 1944.

I. Stoppini, Notary.

[French Text - Translated for completeness, but not part of the core translation]

Since the current place of residence of Madame Natalie Fisher, defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMANA, Palazzo della Cancelleria) on April 4, 1944, at 10 o'clock, to resolve or subscribe to the doubt mentioned above, and to set the date for the decision of the case before the Rota: Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Madame Natalie Fisher must, insofar as possible, inform her of this citation.

[*Latin ed. p. 31*]

The Sacred Roman Rota, 3rd of February, in ROMA, concerning the Nullity of Marriage (BALBONI-CONTI). Since the actual place of residence of Mr. Anthony Aloysius Conti is unknown, in this cause, we summon him to appear before the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria), on the 25th of April, 1944, at the twelfth hour, either in person or through a lawfully constituted procurator, to resolve the doubt in question, or to subscribe to the following, and to designate a day for the Rotal hearing for the determination of the cause: Does the nullity of the marriage exist in this case? The Ordinary authorities of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Anthony Aloysius Conti, must take care to ensure that he is informed of this edictal citation.

* Arcturus Wynen, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 16th of January, 1944.

I. Stoppini, Notary.

* It is unknown where Mr. Antoine Louis Conti, defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on April 25, 1944, at 12 o'clock, to resolve or subscribe to the doubt mentioned above, and to

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set the date for the decision of the case before the Rota: Does the nullity of the marriage exist in this case? The Ordinary authorities of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Antoine Louis Conti must, as far as possible, inform him of this citation.

[*Latin ed. p. 32*]

3§ Acta Apostolicae Sedis - Official Commentary •b DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, January 11, 1944, in the Apostolic Palace at the Vatican, in the august presence of His Holiness Pope Pius XII, the Sacred Congregation of Rites was convened in general session, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes: 1) Regarding the process for the canonization of the Blessed Francesca Saverio Cabrini, Virgin, foundress of the Institute of the Missionary Sisters of the Most Sacred Heart. 2) Regarding the heroic virtues of the Venerable Servant of God, Placido Baccher, of the Third Order of St. Dominic, Rector of the Church of the Gesù in Naples. Tuesday, January 18, 1944, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the cause for beatification and canonization of the Servant of God, Ludovica Nicolle, foundress of the Congregation of the Humble Daughters of the Most Sacred Heart. They also examined the reports concerning the writings of the Servants of God: a) Alberico Crescitelli, Apostolic Missionary. b) Giulio Castelli, priest of the Institute of the Oratory of St. Philip Neri. c) Elisabetta della Ssma Trinità, professed religious of the Order of the Discalced Carmelites. d) Eduardo Giuseppe Rosaz, Bishop of Susa, foundress of the Sisters of the Third Order of St. Francis of Susa. e) Renato Masini, surgeon.

SECRETARY OF STATE, APPOINTMENTS. By letters from the Secretary of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint: December 31, 1943. The Most Reverend Monsignor Paolo Krieg, Consultor of the Sacred Congregation of Seminaries and Universities. January 21, 1944. The Reverend Father Giuseppe Creusen, S.J., Consultor of the Sacred Congregation of Religious.

[*Latin ed. p. 33*]

Year and Volume XXXVI, February 23rd (Series H, Volume XI) - No. 2. OFFICIAL COMMENTARY OF THE ACTS OF THE APOSTOLIC SEE. DECREE LETTER CONCERNING BLESSED MARGARET, VIRGIN, FROM THE ROYAL ARPAD FAMILY OF HUNGARY, A NUN OF THE ORDER OF SAINT DOMINIC, INCLUDED IN THE CATALOGUE OF SAINTS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EV-

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ERLASTING MEMORY.

Among the many duties that We strive to fulfill, albeit undeservedly, through the divine mission entrusted to Us in the apostolic ministry, there is none more weighty, none more pleasing, and none that brings greater solace amidst the numerous cares and anxieties that now beset Us, than to bestow the highest honors of sacred worship upon those faithful who, while living, have excelled in every virtue, striving for the very pinnacle of perfection; who, through the intercession of the Almighty God, have shone with the glory of miracles, especially after their death; and who have rightfully earned a reputation for steadfast sanctity. This, indeed, the Roman Pontiffs, inspired by the Divine Spirit, have diligently and frequently bestowed, to the acclaim of the entire Catholic world, with ever greater solicitude, as the Christian people are seen to be in need of ever more illustrious intercessors before God and of shining examples of virtue.

Among those whom We have now deemed worthy of such recognition, We include the Blessed Virgin, a jewel of the Hungarian Catholic nation, Margaret, daughter of King Bela the Fourth, a nun of the renowned Order of Saint Dominic, whose...

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - An official record exists concerning the ancient "cultus possession," and a common assertion by trustworthy historians, along with a continuous fame of miracles, testifies to its heroic virtues; therefore, it seems fitting that We, although not through a formal and customary solemn canonization, declare with Our supreme authority that it is holy, and We decree that it be added to the list of the Saints. From the royal Arpad family of Hungary, which in the single, same thirteenth century produced four other illustrious women of sanctity for the Church of God, namely St. Elizabeth, placed among the Saints by the Blessed Pope Gregory IX, Our Predecessor, in the year one thousand three hundred and thirty-five, Blessed Agnes of Prague, her niece, and Cunecunda and Jolenta, daughters of King Bela of Quarten, whose cult has been confirmed by the Apostolic See, originated Margaret. Around the year one thousand three hundred and forty-second, when the Tartars, led by Battho, devastated Poland and Pannonia, and Hungary, soaked with the blood of so many faithful, suffered their most terrible ravages, the Blessed Margaret was born to pious parents, Bela Quarten, King of the Hungarians, and Queen Maria Lascaris, in the Dalmatian fortress. The parents, for the liberation of the kingdom and their own safety, consecrated the child they conceived to God, as a kind of offering, if a daughter were to be born; and their prayers and vows were heard; for, suddenly, all was at peace, and they were able to return to Buda with the newly born Margaret. The mother, making her granddaughter a guardian of the ancestral kingdom, and mindful of her promises and benefits, brought her to the monastery of St. Catherine the

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Virgin and Martyr, "of the Order of St. Dominic," in Vesprim, before she was four years old, so that from a very young age she might be imbued with the customs of the religious life and serve God more readily. There, as a disciple, she embraced the Cross with a heartfelt devotion, and completely forgot the royal home, and Margaret flourished with such a docile and obedient spirit that the nuns loved her with the greatest affection; and, beyond her years, she cultivated a most angelic piety towards Jesus Christ and the Virgin Mother; she showed forth virtuous manners and the purity of her soul; and thus she quickly earned the desire of the King of kings to possess her. Barely five years old, she wished to receive the habit with her sisters, to fast and to wear the cilice. Therefore, her father, the King, who had fortified the Hungarian nation against the incursions of the Tartars, in order to more securely and effectively obtain divine help for himself and his kingdom, built a certain monastery in honor of the Most Blessed Virgin Mary on an island in the Danube, which was formerly called Leporum, and is now called St. Margaret's, in which he took care to place pious virgins, who, like living sacrifices, would devote themselves only to God, and sing praises to Him and to the Virgin Mother.

[*Latin ed. p. 35*]

By the authority of Pope Pius XII, 35, but also Aliam, Margaret, whom among her other children, she embraced with a more tender affection, perceiving in her the beginnings of a truly pious and pleasing conversation with God. Meanwhile, she, having heard the words of the Apostle: "I reckon all things to be loss for the sake of Christ Jesus my Lord: for whose sake I have suffered all things, and do reckon them but as dung, that I may gain Christ," made a solemn vow before the venerable Master of the Order, Humbert, to renounce certain marriage proposals from a certain Prince of Poland. Furthermore, having been earnestly sought by Othocar, King of Bohemia, to maintain her faith given to her Divine Spouse with all her strength, and to reject all importunate demands for marriage, she wished to openly declare herself betrothed to Christ, and she earnestly requested the sacred veil, and on the fourteenth day of June, in the year one thousand six hundred and sixty-one, before the Archbishop of Strigonium, along with the Bishops of Waei and Mtri, and many other ecclesiastical men, before the altar of St. Elizabeth, her aunt, she received it with great joy. Thus consecrated to the Bridegroom of Virgins, she diligently sought to emulate the King of Martyrs in contempt of the world and her own self, and in the mortification of the flesh. She was always dressed in the simplest garments, and she delighted in performing the most humble tasks, such as sweeping the house, washing the dirt, and preparing food, often carrying heavy loads. She served her sick sisters and even her handmaids with such charity and such a desire for humility, that she took upon herself all the burdens and the most menial tasks for them alone. She did not consider the

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swelling of her hands, the cold, or the adhesion of her elbows and knees to the ground, and she severely punished her body with much fasting, with sackcloth, with scourges, and with sleepless nights, especially on the sixth days, and on the eve of the feasts of Christ the Lord and the Virgin Mary, and on the fifteen days preceding the Paschal feast. She also recalled the mysteries of the Passion with tears, and she burned with the ardor of martyrdom. Before the altar, where the sacred Eucharist was hidden, or before the image of the Cross, she poured out her heart in prayer, and she prayed everywhere and almost without interruption, often adding to the prescribed Divine Office the Psalms, offering prayers to God the Father, or salutations to the most beloved of all mothers, the Virgin. She is said to have cultivated all the theological virtues, especially faith, hope, and charity, in the heroic degree, and to have persevered constantly in their practice until her death, so that she was a great encouragement to others in the pursuit of virtue. Margaret's virtue shone forth especially during the fierce war that occurred between her father, Bela IV, King, and her brother, Stephen.

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Commentarium, Offici-ale. For three years, the government of the kingdom was in turmoil, and from this turmoil arose a succession of rulers, and for about four years, all order of justice was confused, and the fear of God was set aside, both in the prelates and in the common people, and many thousands of innocent people perished without justice or equity. This most disastrous calamity so afflicted Margaret, that tears were her bread, both day and night, for she saw her paternal family torn apart by strife and discord, the people in danger, oppressed without distinction of sex or age, and the holy Mother Church, not only in this kingdom, but also in other parts of Christendom, trampled upon and torn by tyranny, monasteries and religious houses deserted and uninhabited, and divine and human rights unjustly mixed together. To appease the wrath of the Almighty God and to obtain divine mercy for her people, she redoubled her prayers, and she afflicted her body with fasts, clothed in sackcloth, as if she were mourning for all those who were acting so wickedly against God, lamenting the sins and the calamities of the oppressed, and she implored God with all her prayers, that by the power of His right hand, He would defend the innocent and the holy Mother Church, gathered together by the precious blood of the Lord Jesus Christ, against the powerful and the ungodly. Moreover, Margaret did not confine her actions to fervent prayers to God and the most severe penance, but also, with authority and dignity, she openly rebuked the injustice committed by anyone, even those of the highest authority or dignity; which caused the anger of the king's father to be turned against her, and she also had to endure his persecution, after having previously scorned his entreaties; but she feared this not at all, and

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she bore it bravely, without interrupting her work of condemning human wickedness and, at the same time, pacifying the hearts of her adversaries. Her prayers, poured out abundantly to God, together with the mortification of her virgin body, were finally heard by the Most High, and peace was restored between her father and her brother, which was solemnly ratified on the island of Lepor, in the very monastery sanctified by Margaret, in the year of Our Lord one thousand six hundred and sixty-six. To further strengthen the peace of the kingdom, the Queen decided to unite her family by an alliance with Charles of Angers, who, in the year one thousand six hundred and sixty-six, became King of Naples; and therefore, she proposed the marriage of her daughter Margaret to him, adding that she would easily obtain a dispensation from Pope Clement IV from her religious vows for her. Margaret, for the third time, immediately refused the proposed marriage, freely declaring that she wished to remain a virgin.

[*Latin ed. p. 37*]

The Acts of Pope Pius XII, section 37, speak of her devotion to our Lord Jesus Christ. And the Divine Spouse, ever faithful and more generous, who had established His dwelling in the heart of His handmaid, abundantly endowed her with heavenly gifts, making her a companion in His suffering, a source of consolation, and a partner in His power, both in life and after death. It is said that she, even from her childhood, prophesied, and that, accustomed to be drawn to sacred things, she knew the secrets of hearts, and that she performed many healings and miracles through divine power. Foreseeing her imminent death, she ardently requested and, as she desired, she received the sacraments of the Church for the dying, and, having received them with angelic piety, on the feast of Saint Prisca, in the year one thousand six hundred and seventy, having not yet completed six decades of age, Margaret was united to the diadem of Christ and entered heaven. Her virginal body, a certain ornament of the future resurrection, bearing a sweet fragrance, was brought to the tomb with solemn ceremony, and, as is reported, it was a medicine for the diseases of the supplicants; and many miracles are recounted, and graces were granted, through the intercession of the Handmaid of God, even to the present day. Therefore, it is not surprising that the name of Margaret is most celebrated in the Hungarian region, and renowned in others: for she illuminated her earthly homeland with the sweetness of heroic virtues, with the light of sanctity, and with the fame of miracles; but also, beyond the borders of her homeland, through the renowned Order of Preachers, which boasts of a special devotion to the Blessed Virgin, that glorious name became known, whether through the writings that were published about Margaret immediately after her death, or especially through the process initiated by apostolic authority six years after the death of the royal Virgin, in which the title of Blessed or Saint was often attributed to Margaret by the witnesses, and was con-

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firmed by the highest ecclesiastical authority. The worship offered to this Handmaid of God was begun immediately after her precious death, and it has shone with ever new light, reaching down to our times. Indeed, it is more clearly revealed both through biographical histories, composed in various languages; and through monuments; such as the precious pallium from Elizabeth, Queen of Hungary, which, as is said, was donated to our Basilica of Saint Peter in the year one thousand three hundred and forty-three, in which, together with the image of the Blessed Virgin Mary, the images of the Saints of the four Hungarian royal families, the image of Margaret, daughter of the King of Hungary, was also visible, to whom the title of Saint was also attributed; and through the veneration of the faithful towards the tomb and relics of the Handmaid of God; and through the numerous images of the Blessed Virgin, which have increased with the passage of time, through which public veneration is offered.

[*Latin ed. p. 38*]

38 The Acts of the Apostolic See – an official commentary – are presented; then, due to the feast day, on which the Hungarian people remember the blessed [Corbetta] and show their ardent devotion to her. This is primarily derived from the faculty granted by the Apostolic See to recite the Office and celebrate Mass for that blessed Virgin, first to the Transylvanian Diocese by Our Predecessor, Pope Pius VI, in the year one thousand seven hundred and eighty-nine; which faculty Pope Pius VII extended to the entire Order of Preachers in the year one thousand eight hundred and four; therefore, the feast of the blessed was first celebrated by that Order in this very city, in the Basilica of St. Mary above Minerva, on the twenty-sixth day of January, in the following year, with great solemnity. Now, since the required conditions appeared to be met to determine the canonization of the blessed Margaret, according to the norms of our most wise Predecessor, Pope Benedict XIV, Our beloved son, Justinian, Cardinal Serédi, Prince Primate of Hungary and Archbishop of Gran, on behalf of all the prelates of Hungary, the beloved sons, the rulers and princes of the Hungarian Kingdom, and almost the entire Hungarian nation, together with the Master General of the Order of Preachers, and countless Cardinals, Bishops, and religious families of the Catholic world, presented supplications to Us, urgently requesting that We deem it fitting to add the blessed Margaret, a Virgin, to the ranks of the Saints. Therefore, We, graciously accepting these supplications, referred the matter to the Sacred Congregation of Rites for thorough examination and consideration, all the more so because We saw that these supplications corresponded in the highest degree to Our own desire, which We wished to express from the heart during the magnificent thirty-fourth International Eucharistic Congress held in Budapest, the memory of which We shall never allow to leave Our mind. Therefore, the Sacred Congregation of Rites, through its Historical Section, examined all

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the documents presented by Our beloved son, Benedict Lenzetti, General Postulator of the Order of Preachers and diligent advocate of this cause, according to the norms of critical science, and declared them to be worthy of proof; and it also thoroughly investigated and confirmed the life of the blessed Margaret, her sanctity, the fame of her miracles, and her public and liturgical veneration throughout the centuries. With these things before Us, in the meetings of the same Sacred Congregation on the thirteenth day of July of this year, Our venerable brothers, the Cardinals of the Holy Roman Church, who preside over that Sacred Congregation, heard the beloved son of Ours, Raphael Charles, Cardinal Rossi, Ca-

[*Latin ed. p. 39*]

The Acts of Pope Pius XII, number 39, contain a report which most clearly demonstrates the sanctity of the life of Blessed Margaret, the virtues exercised by her in the heroic degree, especially charity, the zeal for prayer, and the most profound penance; the devotion with which the people have honored her from the day of her death until our time, as well as the liturgical indulgences granted by the Apostolic See; and also the fame of miracles by which she is honored. After hearing the opinions of the Prelates of the aforementioned Holy Congregation, which were carefully considered and discussed, they judged it fitting to propose to Us the acceptance of the prayers offered. On the third and twentieth day following, after receiving a report from our venerable brother, Charles, Cardinal Salotti, Archbishop of Praeneste, and Prefect of the Congregation of Sacred Rites, We, with a willing heart, accepted the judgment of the aforementioned Holy Congregation. Therefore, having carefully considered all things, with certain knowledge of the fullness of Our Apostolic authority, by the tenor of these presents, We solemnly decree: Blessed Margaret, Virgin, of the royal family of Arpad, a nun of the Order of Saint Dominic, is to be declared a Saint and inscribed in the catalogue of the Saints, decreeing that her memory should be annually commemorated with pious devotion on the day of her birth, that is, on the ninth day of January, among the Holy Virgins, in the Roman Martyrology. Thus, We are confident that this anniversary of the Saint, consecrated by Us, will surely cause her, a member of the family of Saint Procopius and the Apostle Stephen, families so fruitful in Saints, to resume her mission of intercession with God, not only for her most beloved homeland, which rightly defends the Catholic faith and the Christian name, but also for all nations which are still so fiercely at war; and that, through her constant and powerful prayers, tranquility and peace, firmly founded in justice and charity in Christ, may be obtained for the human race, under the sweet yoke of the Gospel, by the most merciful Lord, the Father of mercies, and God of all consolation. Therefore, having carefully considered all that was to be examined, with certain knowledge, by the fullness of Our Apostolic authority, We confirm, strengthen, and again decree and

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command all and each of the things mentioned above, and We declare them to the entire Catholic Church. We decree that these Letters, which We order to be sent in duplicate, and whether transcribed or excerpted, or even printed, shall nevertheless be considered to have the same validity as if they were exhibited or shown, provided that they are signed by the hand of an Apostolic Notary and sealed. If anyone should alter these Letters of declaration, decree, or mandate, or in any way attempt to change their meaning—

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis – Official Commentary of Our Times. Whoever should presume to infringe, or with audacious temerity to contradict or attempt to undermine [these regulations], let him know that he will incur the indignation of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-three, on the nineteenth day of November, in the feast of St. Elizabeth, in the fifth year of Our Pontificate.

I, [Name], Bishop of Cattolica.

ALOYSIUS Cardinal MAGLIONE

CAROLUS Cardinal SALOTTI, Prefect of the Secretariate of State of the Holy Roman Church.

Vincentius Bianchi Cagliesi, Regent of the Apostolic Chancery.

Ioseph Wilpert, Dean.

Alfonsus Carinci, Apostolic Protonotary.

Can. Alfridus Liberati, Apostolic Canon, Assistant for Studies.

Georgius Stara Tedde, Apostolic Canon, Assistant for Studies.

EXPEDITA on the fourteenth day of January, in the fifth year.

ALFBIDUS MABINI, Plumbator.

Reg. in Cano. Ap., vol. LXVII, n. 85 - Al. Trussardi, from the tabularium.

[*Latin ed. p. 41*]

Acta Pii PP. XII 41 CONSTITUTIONES APOSTOLICAE I ZULIENSIS (DE MACHIQUES) From the Diocese of Zuliensis, in the Republic of Venezuela, a portion of the territory is separated, from which a new Apostolic Vicariate is established, called "de Machiques." PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the Diocese of Zuliensis, in Venezuela, it appears that the territory is so extensive that the flock cannot be adequately governed by one, even the most diligent, pastor, nor cultivated by the diocesan clergy as is fitting. Wherefore, it has seemed opportune to separate a portion of this territory from the diocese and to establish a new mission there, entrusting it to another pastor and other heralds of the Gospel. Therefore, having obtained, as far as necessary, the consent of those who are present or who may be presumed

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to have an interest, and after a favorable vote from the Sacred Congregation Consistorialis, under whose jurisdiction the aforementioned diocese exists, and with the counsel of the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having carefully considered all matters and with certain knowledge, by the fullness of Our apostolic power, we separate from the territory of the Diocese of Zuliensis the district of Paez, the northern part of the district of Mara, the district of Perijà, and the northern part of the district of Colon, according to the boundaries already established, as will be definitively described by the Venerable Brother Joseph Misuraca, titular Archbishop of Caesarea in Cappadocia and Apostolic Nuncio to the Republic of Venezuela. That territory, thus separated and delimited, we establish and constitute as a new Apostolic Vicariate, to be called "de Machiques," and we entrust it to the prudent care of the Order of Friars Minor Capuchin, for Our pleasure and that of the Apostolic See. Therefore, we grant to this new Apostolic Vicariate of Machiques, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their superiors are commonly entitled and enjoy, and we subject them equally to the same burdens and obligations by which others are bound. All of these things, as above established and constituted, are declared to be ratified and valid.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis – We illuminate and command this, with full authority, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether copied, excerpted, or printed, shall have the same full force and effect as if they were presented or shown, provided that they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this document concerning the division, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty-three, on the sixth and twentieth day of the month of May, in the fifth year of Our Pontificate.

ALOISIUS
Card. MAGLIONE
P. Card. FÜMASONI BIONDI
a Secretis Status
S. C. de Propaganda Fide
Praef.
Ioseph Wilpert, Decanus

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Collegii Proton. Apost.

Alfridus Vitali, Apost. Proton.

Loco

£3 Plumbi

Reg. in Cane. Ap., vol. LXVII, n. !¡5. - Al. Trussardi.

II. IN PIURENSIS: A CHAPTER OF CANONS IS ERECTED IN THE CATHEDRAL CHURCH OF THE DIOCESE OF PIURA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT:

That a more solemn worship may be offered to God in the cathedral churches, and that the sacred ministers may have a council of ecclesiastical men who will assist them in the administration of the diocese and, in the event of a vacancy, perform their duties, the sacred canons wisely prescribe the establishment of Chapters of Canons.

Bearing this in mind, We have readily accepted the petitions of the venerable Brother Fortunato Chirichigno, Bishop of the Diocese of Piura, in which he requested that a Chapter of Canons be duly established in his cathedral church from this Apostolic See.

[*Latin ed. p. 43*]

Acta Pii PP. XII, 43, shall be enacted. Wherefore, with the favorable opinion of the Most Reverend Brother Fernando Cento, titular Archbishop of Seleucia Pieria and Apostolic Nuncio in the Republic of Peru, and with the necessary supplements, and with the consent of those who are concerned or who may presume to be concerned, and with the fullness of Our Apostolic authority, We hereby erect and establish, in the cathedral church of the diocese of Piura, dedicated to Saint Michael the Archangel, a Chapter of Canons, and We grant to it all rights and privileges, by which other cathedral chapters commonly enjoy and benefit. This cathedral chapter shall consist of four dignities, namely, the Dean, the Archdeacon, the Cantor, and the Master of the school, and six Canons, of whom one shall perform the office of theologian, and the other the office of penitentiary, according to canon 398, § 1 of the Code of Canon Law. As soon as these Letters are demanded for execution, the existing Diocesan Consultors shall cease from their duties. The canonical provision for each benefice shall be constituted by a sum of money, which shall be provided by the Government of the Republic of Peru. Moreover, considering the present scarcity of revenues, it is necessary that priests who are to be elected as Canons be free from other ecclesiastical duties or benefices (which, derogating from the law concerning the prohibition of plural benefices in the same person, We grant to them by these very Letters), as long as these circumstances endure; We grant that choral service be performed only in the afternoon on weekdays, and that only those parts of the Divine Office be recited, namely, the Psalms

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of Vespers and Compline, and also Matins and Lauds of the following day, with the firm obligation for each Canon to recite the lesser hours privately; on more solemn days, in the statutes to be established for the chapter, the celebration of the conventual Mass shall be added in the morning, as mentioned above. We wish that the dignities and canonries be conferred in the future according to the common law; however, for this first time, We grant to the Most Reverend Bishop of Piura the faculty not only to confer canonries, but also to freely confer dignities upon those whom he judges worthy, with the firm obligation of making a profession of faith and taking an oath against the errors of the Modernists, according to the prescribed laws. Furthermore, since it is fitting that those who are admitted to the Bishop's council and senate should be adorned with certain insignia and privileges, We decree that the dignities and Canons shall wear the rochet with black bands and the pallium, commonly called the mozzetta, black with tassels, ocelli, and violet globes, only within the boundaries of their own diocese and in their chapter functions. We also wish and command that, as soon as it is possible, chapter statutes be established.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis – An Official Commentary, which, having been duly approved by the Bishop, We command to be religiously observed by all subsequent Dignitaries and Canons. For all the matters set forth and established above, We entrust the execution thereof to the Most Reverend Brother Fernando Cento, whom We previously mentioned, the Apostolic Nuncio in the Republic of Peru, and therefore We grant him all the necessary and appropriate powers for this purpose, including the power to delegate to any man holding an ecclesiastical office, to transmit to the Most Holy Congregation of the Consistory, as soon as possible, an authentic copy of the record of the completed execution of this matter. Finally, We decree that these present Letters shall be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they must be inviolably observed by all to whom they pertain; and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, We will and declare that such an attempt shall be entirely null and void. All contrary things, even those worthy of special mention, shall not hinder this in any way. Moreover, We will that any transcript, excerpt, or even printed copy of these Letters, provided it is signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, shall have the same full faith and validity as if these Letters themselves were presented or shown. To no one is it permitted to infringe or contradict this page of Our erection, constitution, concession, statute, commission, derogation, and will. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

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Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-three, on the fifth day of June, in the fifth year of Our Pontificate.

ALOISIUS Card. MAGLIONE

Fr. RAPHAEL C. Card. ROSSI, Secretary of State

S: C. Consistorialis, Secretary

Carolus Respighi, Apostolic Protonotary

Vincentius Bianchi Cagliesi, Apostolic Protonotary

Loco 6B Plumbi Reg. in Cane. Ap., vol LXVII, n. 65. - Al. Trussardi.

[*Latin ed. p. 45*]

Acta Pii PP. XII 45, CHIROGRAPHUS DE REGIMINE INSTITUTI CARITATIS RELIGIONISQUE OPERIBUS TUTANDIS, IN CIVITATE VATICANA CONDITI. PIUS PP. XII. Per Nostrum Chirographum diei 27 mensis Iunii anno 1942, Institutum pro Opebus Religionis in Civitate Vaticana fundavimus et ereximus, eique personalitatem iuridicam tribuitur, et dispositiones Statuti a Nobis approvati diei 17 mensis Martii anno 1941 pro Administratione praedicta Opebus Religionis, inquantum tales dispositiones non essent in contradictionem cum dicto Nostro Chirographo, et donec opportunum esset eas reformare, pro Instituto ipsius manent in vigore. Cum recenter Dominus Cardinalis Carolus Cremonesi, qui cum tanto zelo praesidit officio administrativo ante Administrationem Opebus Religionis, et deinde Instituto a Nobis erecto, ad requiem aeternam vocatus sit, et nunc necessarium sit novum Praesidem officio administrativo Instituti nominare, decrevimus, sicut Nostra Authoritate decernimus, quae sequuntur: I. Praesides officio administrativo Instituti pro Opebus Religionis est Prelatus, a Commissione Cardinalitia vigilantiae ipsius Instituti nominandus. Hic omnes functiones exercet quae antea Cardinali Praesidi dicti officii erant assignatae. II. Secretarius, Substitutus, minores functionarii officii administrativi et Consultores dicti officii a dicta Commissione Cardinalitia vigilantiae nominantur. III. Eadem Commissio duos revisores ordinarios nominat, probata peritia in materia, qui verificationes periodicas, praescriptas Statuto, et revisionem administrativam et financieram annualem, necnon examen rationis consuetudinis cuiusque anni, cum relatione quae ad Commissionem Cardinalitiam praesentanda est, efficiunt. Eadem Commissio peritos nominabit, quibus eventum inspectiones extraordinarias committere voleretur. IV. Secretarius Commissionis Cardinalitiae vigilantiae Instituti pro Opebus Religionis est Praesides Prelatus, qui etiam est ponens, id est, relator de materiis in agenda in conventibus dictae Commissionis.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary V. For all legal purposes, the Institute is jointly represented by the Prelate President of the administrative office and the Secretary of the same office. VI. The Cardinal

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Commission for the oversight of the Institute will draft and propose to Us any modifications to the Statutes of March 17, 1941, which, for the execution of the present Apostolic Letter, appear necessary. VII. Any provision contrary to the present Apostolic Letter is abrogated. VIII. The present Apostolic Letter shall be published in the Acta Apostolicae Sedis. Given from Our Apostolic Palace at the Vatican, on this twenty-fourth day of January, in the year 1944, the fifth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 47*]

The Sacred Congregation for the Eastern Church 47

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR THE EASTERN CHURCH

NOTIFICATION

CONCERNING PRAYERS AND PIOUS WORKS GRANTED INDULGENCES IN FAVOR OF THE CHRISTIAN FAITHFUL OF THE EASTERN RITES.

The Sacred Congregation for the Eastern Church makes known to all those concerned that His Holiness, Pope Pius XI, by divine providence, in an audience granted on May 15th, 1943, to the Most Eminent Cardinal Penitentiary Major, has, for the benefit of the Christian faithful of the Eastern rites, everywhere and perpetually, granted indulgences to the prayers and pious works which are listed below. The prayers, in the Latin language as presented here, are taken from the liturgical books of the Byzantine rite used among the Ruthenians; but the same indulgences can be obtained even if the prayers are recited in another text or language legitimately admitted in the Byzantine rite. Contrary things do not hinder in any way.

Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 10th day of the month of August, in the year 1943.

E. CARD. TISSERANT, Secretary.

L. C. S. F. A. ARATA, Archbishop titular of Sardia, Assistant.

Prayers and pious works:

1. "Glory to Thee, O God, our God, glory to Thee" (from the Liturgy).

Indulgence of three hundred days.

2. "My hope, O Father; my refuge, O Son; my protection, O Holy Spirit; Holy Trinity, glory to Thee" (from the Horologion).

Indulgence of three hundred days.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - Official Commentary

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3 Glory be to God on high, and peace on earth: goodwill toward men. We praise you; we bless you; we adore you; we glorify you; we give you thanks for your great glory. O Lord, heavenly King, God the Father Almighty. O Lord, only-begotten Son, Jesus Christ, and Holy Spirit. O God, Lamb of God, Son of the Father, who takes away the sins of the world, have mercy upon us; who takes away the sins of the world, receive our prayer. Who sits at the right hand of the Father, have mercy upon us. For you alone are holy; you alone are the Lord, Jesus Christ, in the glory of God the Father. Amen. Indulgence of five hundred days.

4 Grant us, O Lord, this evening to keep us without sin. You are blessed, O Lord, God of our fathers, and your name is praised and glorious for all ages. Amen. May your mercy, O Lord, be upon us, as we have hoped in you. You are blessed, O Lord, teach us your commandments. You are blessed, O Lord, make us understand your commandments. You are blessed, O Lord, enlighten us with your commandments. O Lord, your mercy endures forever; do not despise the works of your hands. Praise be to you, praise be to you, glory be to you, to the Father and the Son and the Holy Spirit, now and ever, and world without end. Amen (from the Breviary). Indulgence of five hundred days.

5 Rising from sleep, we turn to your feet, O good one, and we sing the hymn of the Angels to you, O mighty one: holy, holy, holy are you, O God; through the intercession of your Angels, have mercy on us. Glory to the Father, and to the Son, and to the Holy Spirit. You have awakened me from sleep and from the bed, O Lord, you have enlightened my mind and my heart; and my lips are opened to sing to you, Holy Trinity: holy, holy, holy are you, O God: through the prayers of all your Saints, have mercy on us. And now and ever and world without end. Amen. Suddenly the Judge will come, and the works of each will be revealed, but pre-

[*Latin ed. p. 49*]

The Holy Congregation for the Church in the East: In the middle of the night, let us cry out with fear: Holy, Holy, Holy art Thou, O God; through the prayers of the Mother of God, have mercy on us (from the Horologium). Indulgence of five hundred days. A plenary indulgence, under the usual conditions, if the faithful faithfully perform a pious exercise daily for the entire month.

6. Six days have passed; I give thanks to Thee, O Lord; I beseech Thee, grant me the evening, and with it a night without sin, O Savior, and save me. Glory be to the Father, and to the Son, and to the Holy Spirit. Six days have passed; I glorify Thee, O Lord; I beseech Thee, grant me the evening, and with it a night without fault, O Savior, and save me. And now, and ever, and world without end. Amen. Six days have passed; I sing a hymn to Thee, O Holy One; I beseech Thee, grant me the evening, and with it a night without peril, O Savior, and save me (from the Horologium). Indulgence

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of five hundred days. A plenary indulgence, under the usual conditions, if the faithful faithfully perform a pious exercise daily for the entire month.

7. Most Holy Trinity, have mercy on us; O Lord, forgive our sins; O Master, remit our transgressions; O Holy One, visit and heal our infirmities for Thy name's sake (from the Liturgico). Indulgence of three hundred days.

8. We ask for the end of our life to be Christian, without pain, without reproach, peaceful, and a good answer before the terrible tribunal of Christ (from the Liturgico). Indulgence of three hundred days.

9. O Lord, have mercy (twelve times). Indulgence of three hundred days.

10. Have mercy on me, O Lord, have mercy on me. Indulgence of three hundred days. O God, be merciful to us sinners. God, forgive our sins and have mercy on us (from the Horologium). Indulgence of three hundred days. Indulgence of seven years, ACTA, vol. X I, p. 2, lines 23-2-944, if said with contrition.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Commentarium Officiale

12 Deus, have mercy on me, a sinner. O God, forgive my sins and have mercy on me. I have sinned beyond number, O Lord; forgive me (from the Triodion). Indulgence of three hundred days. Indulgence of seven days, if said with contrition.

13 Relax, forgive, remit, O God, our sins, both voluntary and involuntary, those committed by word and deed, knowingly and unknowingly, in thought and intention, day and night; forgive us all, for you are good and you love mankind (from the Horologion). Indulgence of three hundred days.

14 O Lord and Master of my life, turn away from me the spirit of carelessness, negligence, ambition, and garrulity (prostration). But grant to me, your servant, the spirit of wisdom and humility, patience, and love (prostration). O Lord, King, grant that I may see my sins, and not judge my brother, for you are blessed forever. Amen (prostration). (from the Horologion). Indulgence of five hundred days. Indulgence of seven years, if the prostrations are performed.

15 Remembering the multitude of things which I have done amiss, I fear the terrible day of judgment; but trusting in the mercy of your compassion, as David I cry out to you: "Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity." (from the Triodion). Indulgence of three hundred days.

16 With us is God, understand, O nations, and be subject, for with us is God (from the Horologion). Indulgence of three hundred days.

17 When my strength fails, may you not forsake me, O Lord (from the

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Psalter). Indulgence of three hundred days.

[*Latin ed. p. 51*]

The Sacred Congregation for the Eastern Church, 51, 18. "Lord of virtues, be with us; for we have no helper in our necessities besides You; Lord of virtues, have mercy on us" (from the *Horologium*). Indulgence of three hundred days.

19. "Turn not Thy face away from Thy servant; for I am afflicted, hear me quickly. Attend to my soul and deliver it" (from the *Psalterium*). Indulgence of three hundred days.

20. "Now, O Lord, let Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to the revelation of the Gentiles, and the glory of Thy people Israel" (from the *Antiphonarium*). Indulgence of five hundred days.

21. "Christ is risen from the dead, conquering death by His death, and giving life to those lying in the tomb" (from the *Pentecostarium*). Indulgence of three hundred days.

22. "Jesus, rising from the tomb, as He foretold, has given us eternal life and great mercy" (from the *Octoecho*). Indulgence of three hundred days.

23. "Save us, O Son of God, who art wondrous in the saints, and we shall sing praises to Thee: Alleluia." Indulgence of three hundred days.

24. "Remember me, O Lord, when Thou comest into Thy kingdom. Remember me, O Lord, when Thou comest into Thy kingdom. Remember me, O Holy One, when Thou comest into Thy kingdom" (from the *Triptych*). Indulgence of five hundred days.

25. "O Lord Jesus Christ, Son of God, have mercy on me, a sinner." Indulgence of three hundred days for the faithful who piously recite this "Prayer of Jesus" or similar words.

[*Latin ed. p. 52*]

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26 Venette, adoremus Regem nostrum Deum. Venette, adoremus Christum, Regem nostrum Deum. Venette, adoremus Dominum Iesum Christum, Regem et Deum nostrum (ex Horologio). Indulgentia trecentorum dierum.

27 Lux placida sanctae gloriae immortalis, Patris coelestis, sancte, beate, Iesu Christe; pervenientes ad solis occasum, videntes lucem vespertinam, canimus Patrem et Filium et Spiritum Sanctum, Deum. Dignus es qui omni tempore caneris vocibus venerabilibus, Fili Dei, qui vitam das universo mundo; quapropter universus mundus te glorificat (ex Horologio). Indulgentia quingentorum dierum.

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28 Coenae tuae mysticae hodie, Fili Dei, ut socium me suscipe; non enim inimicis tuis mysterium revelabo, neque osculum tibi dabo sicut ludas, sed sicut latro confitebor tibi: memento mei, Domine, in regno tuo (e Liturgico). Indulgentia trecentorum dierum.

29 Qui omni tempore et omni hora, in coelo et in terra adoraris et glorificaris, Deus bone, longanimis et valde misericors, qui iustos diligis et peccatorum misereris, qui omnes ad salutem vocas, propter promissionem futurorum bonorum, ipse, Domine, suscipe etiam nostras preces quas in hac hora fundimus, et dirige vitam nostram secundum mandata tua. Animas nostras sanctifica, corpora munda, cogitationes corrige, mentem redde prudentem ac sobriam, et libera nos ab omni pressura, malo ac dolore. Circumda nos sanctis angelis tuis, ut, eorum subsidio profecti ac deducti, ad unitatem fidei et ad cognitionem tuae inaccessibilis gloriae perveniamus, quoniam benedictus es in saecula saeculorum. Amen (ex Horologio). Indulgentia septem annorum. Indulgentia plenaria, sub conditionibus, si quotidie per integrum mensem oratio recitata fuerit.

30 Crucem tuam adoramus, Domine, et resurrectionem tuam glorificamus (e Triodio). Indulgentia trecentorum dierum.

[*Latin ed. p. 53*]

The Sacred Congregation for the Eastern Church grants the following Indulgence:

31 To those faithful who, on the feast of Easter, devoutly attend the Office of Matins or the sacred Liturgy, either at night or in the morning, in honor of Jesus Christ rising from the dead, an Indulgence of ten years is granted. A plenary Indulgence, if, moreover, they have obtained forgiveness of their sins, approach the Eucharistic Banquet, and offer prayers according to the mind of the Supreme Pontiff.

32 Heavenly King, Paraclete, Spirit of Truth, who exists everywhere and fills all things, giver of good things and of life, come and dwell in us, and cleanse us from all impurities, and save, O good one, our souls (from the Horologion). Indulgence of three hundred days.

33 Most Holy Mother of God, save us. Indulgence of three hundred days.

34 Through the intercession of the Mother of God, Savior, save us (from the Horologion). Indulgence of three hundred days.

35 Most Holy Mistress, Mother of God, pray for us sinners. Indulgence of three hundred days.

36 All my trust I place in you, Mother of God, keep me under your protection (from the Horologion). Indulgence of three hundred days.

37 Most glorious ever-virgin, Mother of Christ God, offer our prayer to your Son and our God, that He may save our souls through you (from the Horologion). Indulgence of three hundred days.

38 It is truly fitting to praise you, Mother of God, who are always to be

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blessed, and are exempt from all harm, who are the Mother of our God. Who are worthy of veneration above the Cherubim and far more glorious than the Seraphim, who are beyond compare.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Commentarium Officiale: "Thou hast brought forth the Word of God without corruption; we magnify thee, who art truly the Mother of God" (from the Horologium). Indulgence of five hundred days. A plenary indulgence, under the usual conditions, if this prayer is recited daily for a month.

39: "More venerable than the Cherubim and incomparably more glorious than the Seraphim, thou who hast brought forth the Word of God without corruption; we magnify thee, who art truly the Mother of God" (from the Horologium). Indulgence of three hundred days.

40: "All creation rejoices in thee, O full of grace; the choir of Angels and the human race, thou sacred temple and beautiful paradise, glory of virgins, from whom God was incarnate and became a boy who existed as God before the ages; for thy womb He made an altar, and thy womb He extended wider than the heavens were founded. All creation rejoices in thee, O full of grace; glory to thee" (from the Liturgico). Indulgence of three hundred days. A plenary indulgence, under the usual conditions, if this prayer is recited daily for a whole month.

41: "Virgin, Mother of God, hail, full of grace, Mary; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Because thou hast brought forth Christ our Savior, Redeemer of our souls" (from the Horologium). Indulgence of three hundred days.

42: "Let us hasten to the Mother of God, we sinners and humble ones, and let us prostrate ourselves at her feet, lamenting with all our hearts: O Lady, help us, have mercy on us; hasten, for we are perishing because of the multitude of our sins; do not abandon your servants, for we have you as our only intercessor" (from the Horologium). Indulgence of three hundred days.

43: "We, who are unworthy, will never cease to recount thy power, O Mother of God; for, if thou didst not intercede for us, who would save us from so many dangers? Who would still keep us free? We shall not be forsaken.

[*Latin ed. p. 55*]

The Holy Congregation for the Eastern Church 55, O Lady, you always save your servants from all dangers, you alone are blessed (from *E orologio*). Indulgence of three hundred days. 44, Unshakeable protector of Christians, mediator with the immutable Creator, do not despise the voices of those who supplicate for forgiveness, but help us who faithfully call upon you: hasten to intercede and quickly to pray, you who always

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protect, O Virgin Mother of God, those who venerate you (from *E orologio*). Indulgence of three hundred days. Plenary indulgence, under the usual conditions, if the prayer has been recited daily throughout the entire month. 45, We have no other help, we have no other hope, than you, most pure Virgin. Help us, in you we hope and through you we are glorified; we are your servants, lest we be confounded (from *E orologio*). Indulgence of three hundred days. 46, Most Holy Mother of God, do not forsake me during the time of my life; do not subject me to human protection, but be helpful yourself, and have mercy on me (from *E orologio*). Indulgence of three hundred days. 47, You who are higher than the heavens and purer than the sun's rays, who saved us from the curse, we honor you, Queen of the world, with hymns (from *E orologio*). Indulgence of three hundred days. 48, To the faithful who have devoutly participated in a public exercise in honor of the most holy Mary, Mother of God, during the month of August, is granted: Indulgence of seven years on any day; Plenary indulgence if they have devoted at least ten days to such an exercise, and furthermore, have made a sacramental confession, attended Mass, and prayed according to the mind of the Supreme Pontiff. 49, To the faithful who have devoutly recited the Akathist Hymn in honor of the most holy Mary, Mother of God, is granted: Indulgence of ten years.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Commentarium Officiale 50. Omnes virtutes coelestes, Sancti Angeli et Archangeli, orate Deum pro nobis peccatoribus (ex H orologio). Indulgentia trecentorum dierum.

51. Sancti, gloriosi apostoli, prophetae et martyres, et omnes Sancti, orate Deum pro nobis peccatoribus (ex E orologio). Indulgentia trecentorum dierum.

52. Sancte, magne Ioannes, propheta et praecursor et baptizator Domini, ora Deum pro nobis peccatoribus (ex E orologio). Indulgentia trecentorum dierum.

53. Cum spiritibus iustorum dona requiem, Salvator, animabus defunctorum famulorum tuorum (famularum tuarum, famuli tui 2f., famulae tuae N.), servans eos (eum, eam, eas) in beatam vitam quae apud te est, hominum amator (e Liturgico). Indulgentia trecentorum dierum.

54. In requie tua, Domine, in qua omnes sancti tui requiescunt, dona requiem animabus famulorum tuorum (famularum tuarum, animae famuli tui N., animae famulae tuae N.), cum sis solus hominum amator (e Liturgico). Indulgentia trecentorum dierum.

55. Tu es Deus qui ad inferos descendisti et catenas compedibus vinctorum solvisti, ipse etiam animabus famulorum tuorum (famularum tuarum, animae famuli tui N., animae famulae tuae N.), dona requiem (e Liturgico). Indulgentia trecentorum dierum.

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56. Sola pura et immaculata Virgo, quae Deum absque semine peperisti, ora ut salvet animas eorum (animam eius) (e Liturgico). Indulgentia trecentorum dierum.

[*Latin ed. p. 57*]

The Holy Congregation for the Eastern Church 57 57. Christ, grant rest to the souls of Your servants (Your handmaids, the soul of the servant N., the soul of the handmaid N.), where there is no pain, nor sorrow, nor lamentation, but life without end (from the Horologium). Indulgence of three hundred days. 58. Lord, grant eternal rest in blessed sleep to Your servants (Your handmaid) always to be remembered, and grant them (him) eternal remembrance (from the Liturgico). Indulgence of three hundred days. 59. Eternal memory! (three times) (from the Liturgico). Indulgence of three hundred days. 60. a) Glory to Jesus Christ = Glory forever. b) Christ is risen = Truly He is risen. c) Christ is born = Glorify Him. d) Christ is among us = He is and will be. To the faithful, whenever they greet each other using any of the aforementioned formulas, or similar ones, an indulgence is granted: of three hundred days. A plenary indulgence is granted under the usual conditions, once a month, if the practice of piety is habitually observed. 61. To the faithful who devoutly kiss the sacred images of Our Lord Jesus Christ, the Blessed Virgin Mary, and also the titular saint of the church and the saint whose feast is being celebrated, in a public church or oratory, an indulgence is granted: of three hundred days. 62. To the faithful who, with a devout heart, offer the material for the sacrifice of the Mass, an indulgence is granted: of seven years.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO RITUUM

DE SANCTIFICATIONE SEU NANCEIEN.

DE BEATIFICATIONIS ET CANONIZATIONIS VENERABILIS SERVAE DEI MARIAE THERESIAE A IESU, IN SAECULO ALEXIAE LE CLERC, FUNDATRICIS CANONISSARUM REGULARIUM S. AUGUSTINI CONGREGATIONIS NOSTRAE DOMINAE.

SUPER DUBIO:

An, stante approbatione virtutum et trium miraculorum, TUTO procedi possit ad sollemnem eiusdem Venerabilis Servae Dei Beatificationem.

Angelicus Doctor quaestionem sibi proponens: "Utrum vita activa sit maioris meriti quam contemplativa," respondet hanc, quae "directe et im-

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mediate pertinet ad dilectionem Dei... ex suo genere esse maioris meriti quam activa."

Verum subdit: "Potest tamen contingere quod aliquis in operibus vitae activae plus mereatur quam alius in operibus vitae contemplativae; puta si propter abundantiam divini amoris, ut eius voluntas impleatur, propter ipsius gloriam, interdum sustinet a dulcedine divinae contemplationis ad tempus separari; sicut Apostolus dicebat: (Rom. 9, 3) Optabam ego ipse anathema esse a Christo pro fratribus meis" (2-2, 182, 2): et sub praecedentis articuli finem: "Ad opera vitae activae, scribit, interdum aliquis a contemplatione avocatur propter aliquam necessitatem praesentis vitae, non tamen hoc modo, quod cogatur aliquis totaliter contemplationem deserere."

Ven. Maria Teresia a Iesu, animarum zelo atque ardentissima in Deum caritate succensa, mirum activae simul ac contemplativae vitae exemplar se ostendit, pro Dei gloria a divinae contemplationis dulcedine ad tempus separari sustinens, in spirituale praecipue puellarum bonum incumbendo, sed non avulso animo a Deo.

Sub S. Petri Fourier spirituali regimine et nonnullorum e Societate Iesu sodalium cooperatione, Ordinem Canonissarum Regularium a S. Augustino Congregationis Nostrae Dominae instituit, prudentissimisque regulis munivit.

Plurimas passa est contradictiones, plurimos animi angores, nec calumniae defuerunt, quae omnia, Deo confisa, fortiter superavit.

[*Latin ed. p. 59*]

The Sacred Congregation of Rites, on the 9th of January in the year 1622, having been invited to the marriage of the celestial Lamb, surrendered her soul to God. Pope Leo XIII, of blessed memory, on the 21st of February of the year 1899, signed the commission for the introduction of the cause for the beatification of this handmaid of God. It is established by the decree of this Congregation, dated the 3rd of April of the year 1932, that she exercised heroic virtues; and it is also established, by the decree of the 21st of March of this year, that three miracles were wrought by God, through her intercession. Therefore, one question remains to be discussed: Whether, with the virtues and the three miracles approved, it is permissible to proceed to the solemn beatification of this venerable woman. This question was proposed by the Most Reverend Cardinal Eugene Tisserant, Promoter of the Cause, before the Most Holy Pope Pius XII, at the General Congregations of the Holy Roman Church, on the 4th of May of this year. The Most Reverend Cardinals, officials, and consultors unanimously gave their affirmative vote. However, the Most Blessed Father hesitated to pronounce a definitive judgment, until, through the prayers of those present, greater light might be sought from God. He has now decided to make known his mind on this day. Therefore, His Holiness, having most devoutly celebrated

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the holy sacrifice of the Mass, and having convened the Most Reverend Cardinal Eugene Tisserant, Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, pronounced: That it is permissible to proceed to the solemn beatification of the venerable MARIA THERESA OF JESUS, in the world Alexia Le Giere. Furthermore, he ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites, and that Apostolic letters, sealed with the Fisherman's ring, be dispatched concerning the solemn beatification, to be celebrated whenever desired in the Basilica of the Vatican. Given in Rome, on the 20th of June, in the feast of the Most Holy Trinity, in the year of Our Lord 1943.

£ß C. Card. SALOTTI, Bishop Prefect.

L. \B SA. Carinci, Secretary.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary II DECREE CONCERNING THE SACRED OILS, YEAR 1943. Whereas, amidst such disturbances in public affairs, and for various reasons, in many places it is scarcely possible to obtain a sufficient quantity of olive oil for the preparation of the Sacred Chrism, the Oil of Catechumens, and the Oil of the Sick, the Sacred Congregation of Rites, desiring to address this difficulty in the best possible manner, has decided as follows: In dioceses where it is not possible to procure a new supply of oil in the required quantity, the custom, observed by the Bishops on the Feria V of the Lord's Supper, according to the Roman Pontifical, of burning the old Chrism and the Oil of Catechumens and the Oil of the Sick during the solemnities of the Mass, shall be discontinued; rather, the Sacred Ministers shall continue to use the same oils until they are completely consumed, and then new Sacred Oils shall be used. However, this dispensation is declared to be valid only for this year. Notwithstanding any contrary provisions. January 28, 1944. £B C. Card. SALOTTI, Archbishop, Prefect. L.ÖS. A. Carinci, Secretary.

[*Latin ed. p. 61*]

Diarium Romanae Curiae. SECRETARIA DI STATO. By Breve Apostolicum, the Most Holy Father Pius XII, reigning happily, has deigned to appoint: December 29, 1943. The Most Eminent and Reverend Cardinal Carlo Salotti, Protector of the Salesian Society of Saint John Bosco. February 14, 1944. The Most Reverend Cardinal Elia Dalla Costa, Protector of the Congregation of the Sisters, Maestre of Saint Dorothea, Daughters of the Sacred Hearts, with the General House in Vicenza. Assistants to the Holy See: March 19, 1943. His Excellency, the Most Reverend Monsignor Michele Antonio Mejia, Bishop of Guayana. December 24th.

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His Excellency, the Most Reverend Monsignor Antonio Papp, Archbishop titular of Cizicus, Apostolic Exarch of Miskolc. Apostolic Protonotaries, as if participating: September 14, 1943. Monsignor Luigi Cavazza, of the Archiepiscopal See of Gaeta. December 23rd. Monsignor Giuseppe Trikàl, of the Archiepiscopal See of Strigonia. January 29, 1944. Monsignor Giovanni Agostino Vigliero, of the diocese of Lafayette. Domestic Prelates of His Holiness: July 26, 1942. Monsignor Agostino Dokupil, of the diocese of Neosoli. October. Monsignor Francesco Vives Estévez, of the Archiepiscopal See of Santiago del Chile. Monsignor Enrico Valenzuela Donoso, of the same Archiepiscopal See. December 14th. Monsignor Arturo H. Ryan, of the diocese of Down and Connor. March 30, 1943. Monsignor Felice Cabrera Ferranda, of the Archiepiscopal See of Santiago del Chile.

[*Latin ed. p. 62*]

Acta Apostolicae Sedis - 62, March 30, 1943. Official Commentary. Monsignor Alessandro Fernández Feo, of the archdiocese of Caracas. Monsignor Mario Raffaele Tortolero, of the same archdiocese. Monsignor Giuseppe Mejer, of the diocese of Basle. Monsignor Girolamo Ambrogio Rapp, of the diocese of Galveston. September 10, December 29. Monsignor Giovanni Mason Connor, of the diocese of Oklahoma. Monsignor Giacomo Arturo Garvey, of the same diocese. Monsignor Emilio Ivanovich, of the archdiocese of Agria. January 4, 1944. Monsignor Giuseppe Luigi Valenta, of the same diocese. Monsignor Mario Stefano Chataignon, of the same diocese. Monsignor Giovanni Calieri, of the diocese of Mondovì. HONORS. By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, deigned to bestow: The Order of Saint Gregory the Great, civil class, with Plaque: December 17, 1943. Upon Mr. Alceo Amoroso Lima (Brazil). February 4, 1944. Upon Mr. Giorgio Szoldatics (Rome). The Order of Saint Gregory the Great, civil class: December 3, 1942. Upon Mr. Paolo Maria Giuseppe Thibault, of the diocese of Arras. September 15, 1943. Upon Mr. Alvaro Pietro de Sonsa, of the Patriarchate of Lisbon. October 20. December 7. Upon Mr. Mario Lissone, of the archdiocese of Milan. Upon Mr. Giuseppe Vismara, of the same archdiocese. Upon Mr. Eugenio Quaini, of the diocese of Cremona. Upon Mr. Guglielmo Galletti, of the archdiocese of Florence. The Knighthood of the Order of Saint Gregory the Great, civil class: September 30, 1941. Upon Mr. Michele Saralegui, of the diocese of Salto. July 4, 1942. Upon Mr. Enzo Marcucci, engineer (Rome). October 29. Upon Mr. Mario Redini, engineer (Rome). Upon Mr. Amedeo Baboin, of the archdiocese of Lyons. Upon Mr. Augusto Poncet, of the same archdiocese. 1943. Upon Mr. Filippo Casa (Rome).

[*Latin ed. p. 63*]

Diarium Romanae Curiae 63, November 10, 1943. To Mr. Acacio Ney, of

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the archdiocese of Strigonia. To Mr. Francesco Mengl, of the same archdiocese. To Mr. Luigi Kleisz, of the same archdiocese. To Mr. Giuseppe Szabò, of the same archdiocese. December 11. To Mr. Boezio Anderlini (Rome). The Grand Cross of the Order of St. Sylvester: November 26, 1943. To Mr. Professor, Doctor Pasquale Pozzi, of the diocese of Como. The Commander's Cross with Plaque of the Order of St. Sylvester: December 20, 1943. To Mr. Augusto Mariotto, of the diocese of Verona. The Commander's Cross of the Order of St. Sylvester: October 14, 1943. To Mr. Professor, Doctor Francesco Leoncini, of the archdiocese of Florence. November 6. To Mr. Doctor, Knight Enrico Soverini, of the archdiocese of Bologna. December 12. To Mr. Pasquale Jaderosa (Rome). December 23. To Mr. Knight Giovanni De Rossi (Rome). December 24. To Mr. Ruggero Mario Ariani (Rome). To Mr. Enrico Barbazza, of the diocese of Piacenza. December 2. To Mr. Doctor Luciano Ohianese (Rome). January 3. To Mr. Accountant Luigi Casati, of the diocese of Verona. January 4. To Mr. Lawyer Giuseppe Seifoni (Rome). January 7. To Mr. Doctor, Professor Alberto Filippi (Rome). To Mr. Doctor, Professor Emmanuele Ugo Scavo (Rome). January 8, 1944. To Mr. Angelo Forneris, of the diocese of Chiusi. The Knighthood of the Order of St. Sylvester: December 18, 1941. To Mr. Raffaele Hanna el Sheik, of the archdiocese of Baghdad of the Syrians. To Mr. Gabriele Hanna el Sheik, of the same archdiocese. To Mr. Michele Hanna el Sheik, of the same archdiocese. January 28, 1943. To Mr. Luigi Nardin Rivas, of the archdiocese of La Paz. April 13. To Mr. Geisa Radványi de Hollóhaza, of the diocese of Kassa. To Mr. Doctor Carlo Matteucci, of the archdiocese of Lima. To Mr. Doctor Aldo Viviani (Rome). To Mr. Giuseppe Cavaniglia (Rome). To Mr. Emilio dei conti Bernetti Evangelista (Rome).

[*Latin ed. p. 64*]

Acta Apostolicae Sedis – Official Commentary, October 7th. To Mr. Edgardo Sebastian, of Rome. To Mr. Ettore Venturini, accountant, of Rome. To Mr. Alceste Rossoni, of Rome. November 12th, 1943. To Mr. Camillo De Vecchi, of Rome. November 17th. To Mr. Giovenale Durante, of Rome. November 23rd. To Mr. Nullo Vittorio Sala, of the diocese of Como. November 24th. To Mr. Romolo Flamini, of Rome. December 4th. To Mr. Rizziero Lunghi, of Rome. December 6th. To Mr. Vittorio Magnanini, of the diocese of Guastalla. To Mr. Tommaso Del Bufalo, of the suburbicarian diocese of Sabina and Poggio Mirteto. December 10th. To Mr. Luca Olgiati, of the archdiocese of Milan. To Mr. Ludovico Gaggi, of the same archdiocese. To Mr. Anthony Croci, of the same archdiocese. January 8th, 1944. To Mr. Ulpio Petrazzini, of the diocese of Chiusi. January 14th. To Mr. Raffaele Oereiello, doctor, of Rome. January 24th. To Mr. Giuseppe Marziale, doctor, of Rome. February 8th. To Mr. Amedeo Fabi, of the diocese of Tivoli.

NECROLOGY: October 28th, 1943. Most Reverend Lodovico Nestore Re-

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nault, titular Bishop of Antifre and Apostolic Vicar of Suifu. December 24th. Most Reverend Giacomo McCarthy, Bishop of Galloway. Most Reverend Ignazio Giuseppe Shanahan, titular Bishop of Abila of Lisania. Most Reverend Francesco Saverio de Irastorza Loinaz, Bishop of Orihuela. January 3rd, 1944. Most Reverend Giuseppe Hammels, titular Bishop of Soli. Most Reverend Paolo Maria Ramond, titular Bishop of Linoe. Most Reverend Giacinto Tamburini, Bishop of Calvi and Teano. Most Reverend Giacomo Hartley, Bishop of Columbus. Most Reverend Raffaele Santi, titular Archbishop of Ossirinco. January 28th. February 1st. February 9th. February 17th. Most Reverend Vincenzo Scozzoli, Bishop of Rimini. Most Reverend Emilio Cecco, titular Bishop of Letopoli. Most Reverend Prospero M. Gustavo Bernard, titular Bishop of.

[*Latin ed. p. 65*]

Year and Volume XXXVI, March 1944 (Series II, Volume XI) - No. 3 ACTA APOLOGISTICA COMMENTARY OFFICIAL ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION FROM CAPE COAST (ACCRUA). FROM THE APOSTOLIC VICARIATE OF CAPE COAST; A PORTION IS SEPARATED FROM THE TERRITORY OF WESTERN AFRICA, BELONGING TO ENGLAND, FROM WHICH A NEW APOSTOLIC PREFECTURE IS ESTABLISHED AND CONSTITUTED, TO BE CALLED "ACCRUA," AND TO BE COMMITTED TO THE SOCIETY OF THE DIVINE WORD. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE, TURNING OUR THOUGHTS TO THE REGIONS OF THE CATHOLIC WORLD WHICH HAVE NOT YET BEEN THOROUGHLY ILLUMINATED BY THE LIGHT OF THE GOSPEL, WE SEEK TO PROMOTE WHAT APPEARS TO BE USEFUL FOR THE WIDER SPREAD OF THE CHRISTIAN NAME. THEREFORE, SINCE IT HAS SEEMED APPROPRIATE IN WESTERN AFRICA, BELONGING TO ENGLAND, TO MAKE A SLIGHT CHANGE IN THE ECCLESIASTICAL DIVISION, WITH THE COUNSEL OF OUR VENERABLE BROTHERS, THE MOST REVEREND CARDINALS, PRESIDING OVER THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH, WE HAVE DECIDED TO ESTABLISH A NEW APOSTOLIC PREFECTURE THERE. THEREFORE, WITH THE NECESSARY SUPPLIES, AND WITH THE CONSENT OF THOSE WHO MAY BELIEVE THEIR INTERESTS ARE INVOLVED, AFTER MATURE CONSIDERATION AND CERTAIN KNOWLEDGE, BY OUR SUPREME AUTHORITY, WE SEPARATE A PORTION FROM THE APOSTOLIC VICARIATE OF CAPE COAST, ASSIGNED TO THE SOCIETY FOR MISSIONS TO THE AFRICANS, WHICH COMPRISES THE ENTIRE PORTION OF THE CIVIL PROVINCE OF THE EASTERN PART OF CAPE COAST, FOR THE ACTS, Volume XI,

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No. 3. - March 14, 1944.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Commentary. On the right bank of the Volta River, we establish and constitute a new Apostolic Prefecture, to be called "Accra," and we entrust it to the members of the Society of the Divine Word, who are already diligently working there, for the good pleasure of Ourselves and of the Apostolic See. To this new Apostolic Prefecture of Accra, and to its Prefects Apostolic for the time being, we grant all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world and their superiors are lawfully enjoyed and possessed, and we likewise subject them to the same burdens and obligations by which others are bound. All of these things, as above established and constituted, we wish and command to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we decree that any transcript or excerpt, even if printed, of these documents, provided it is signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full faith and validity as if these documents themselves were presented or shown. To no one is it permitted to infringe upon or contradict this decree of division, erection, constitution, commission, concession, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. - Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty-three, on the ninth day of December, in the fifth year of Our Pontificate. ALOISIUS Card. MAGLIONE P. Card. FUMASONI BIONDI, Secretary of State, Sacred Congregation for the Propagation of the Faith. Prefect, Joseph Wilpert, Dean of the College of Apostolic Protonotaries. Apostolic Protonotary, Franciscus Hannibal Ferretti. *S.ß Plumbi Reg. in Cane. Ap., vol. LXVIII, n. 7 - Al. Trussárdi.*

[*Latin ed. p. 67*]

ACTS OF THE LETTERS OF POPE PIUS XII, 67. THE CHURCH OF SAINT LAWRENCE IN THE FIELD, WITHIN THE TERRITORY OF THE DIOCESE OF PERGUGIA, IS ENRICHED WITH THE HONORS OF A BASILICA MINOR. POPE PIUS XII. FOR PERPETUAL REMEMBRANCE. — In the territory of Cagli and Perugia, near the river Cesano, within the Apennine Mountains and near the Adriatic Sea, a notable church and adjoining abbey were erected in the ninth century by monks of the Order of Saint Benedict. This establishment was renowned for many centuries in the region for its important activities and honors. The ancient abbatial church, dedicated to Saint Lawrence in the Field, distinguished by its size and its basilica structure, having suffered from age, has recently been skillfully restored and brought back, as far as possible, to its original form,

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so that now this building is considered and numbered among the finest monuments of the sacred Middle Ages in the region. It is reported to Us that the present archpriest and parish priest of this, formerly abbatial, now archpriestal church, reverently preserves in its ancient crypt the bones of Saint Demetrius, the Martyr of Thessalonica, which are venerated by the faithful from both the Eastern and Western regions. Now, in order to further enhance the splendor of divine worship, the aforementioned church, which has been enriched with precious sacred furnishings and is now called the seat of a vicariate, humbly implores Us, through earnest prayers, to deign to elevate this church, over which it lovingly presides, to the honor and dignity of a Basilica Minor; and these prayers are supported by the most fervent endorsement of the Most Reverend Brother Bishops of Cagli and Perugia. Since these things are so, after due deliberation with Our Most Reverend Brother, the Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, by Our Apostolic authority, through the force of these present letters, and perpetually, We enhance the aforementioned church of Saint Lawrence in the Field, within the territory of the dioceses of Cagli and Perugia, with the title and dignity of a Basilica Minor, and We grant to it all and each of the privileges and rights that rightfully belong to churches raised to this title. Notwithstanding any contrary provisions. We decree that these present letters shall always remain firm, valid, and effective; and shall have and obtain their full and complete effect; and shall be observed by those to whom they pertain, now and in the future.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis – An Official Commentary; thus, it is to be judged and defined correctly; and it shall be null and void from now on, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the 28th of August, in the year 1943, in the fifth year of Our Pontificate. "A. Card. MAGLIONE, from the Secretariat of State. SAINT CATHERINE, VIRGIN OF SENA, AND SAINT CATHERINE, WIDOW OF GENOA, ARE DECLARED CELESTIAL PATRONS FOR ITALIAN HOSPITALS AND FOR WOMEN WHO MINISTER TO THE SICK. PIUS PP. XI For the perpetual memory of this matter. – Among the most important and numerous concerns with which We exercise Our apostolic ministry, We strive especially to maintain pastoral vigilance over those matters which suitably promote the spiritual well-being of the faithful. Guided by this counsel, when the President General of the Catholic Union for the Assistance of the Sick, and also expressing the sentiments of other groups assisting the sick, humbly requested Us to deign to declare both Saint Catherine of Siena and Saint Catherine of Genoa as special celestial Patrons for women who minister to the sick in hospitals,

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We readily and gladly considered it fitting to grant this request. Our Predecessor of blessed memory, Pope Pius XI, having also examined the Letters of Pope Leo XIII of July 1st, 1886, given under the Fisherman's Ring, concerning the Saints John of God and Camillus de Lellis as celestial Patrons of hospitals and of the sick, and of all infirmaries and associations of both sexes existing throughout the world, then and forever, it seemed opportune to also grant to Italian women who minister to the sick, special heavenly patrons, by whom they may be inspired in their care for the sick, and to strengthen them with the help and example of these Saints, whom they themselves request as Patrons. For Saint Catherine, Widow of Genoa, distinguished by her contempt for the world and her charity towards God, long labored for the assistance of the sick in the Ligurian region and for the founding of hospitals; and Saint Catherine, Virgin of Siena, whom We Ourselves have established as a special Patron of the Italian nation, constantly showed a wonderful...

[*Latin ed. p. 69*]

The Acts of the Popes, volume 69, chapter 12, recounts how, inflamed with charity, he spared no labors or cares in seeking the spiritual and temporal good of others. Therefore, two women, both born of Italian blood, are presented as excellent examples, especially in these turbulent times, for Italian women who, caring for the sick, will certainly not fail to seek the help and protection of these Saints. Wherefore, with the consent of our Venerable Brother, our Holy Roman Church Cardinal, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and with full knowledge and mature deliberation, and by the fullness of our Apostolic power, we declare and establish, in perpetuity, that Saint Catherine of Siena, for women ministering to the sick in Italy, and Saint Catherine of Culmore, for hospitals also in Italy, are chosen as secondary Patrons, retaining the principal Patronage of the Saints Camillus de Lellis and John of God, whom we mentioned above, before God Almighty. Contrary to anything to the contrary notwithstanding. We will that these present Letters remain firm, valid, and efficacious forever; that they produce and obtain their full and complete effects, and that those to whom they pertain, or who may pertain to them, fully support them now and in the future; and that they be rightly judged and defined; and that they be declared void from this moment and null if anything contrary to these should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's ring, on the 15th day of the month of September, in the year 1943, the fifth year of our pontificate. By order of the Holy Father, Cardinal Maglione, Secretary of State.

ADDRESS TO THE PARISH PRIESTS OF THE CITY AND THE PREACHERS OF THE SACRED LENT, I, ON THE PRECEPTS OF THE DECALOGUE.

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Paternal greetings and encouragement. The inscrutable divine Providence, which, without any merit of ours, placed us as a common Father of the faithful, has in the past generously granted us the joy of welcoming our beloved sons and daughters from distant lands, eager to hear our word, our admonition, our comfort, and our exhortation to good. Today, however... (The text is incomplete).

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis — The official record indicates that the conditions of travel and lodging have resulted in Our having to renounce so dear a comfort, and We are no longer even able to greet the throngs of newly married couples, who in recent years have gathered in large numbers around Us, to hear from Our lips the doctrine of the Church concerning the great Sacrament of marriage and married life, and to obtain, at the beginning of their family life, the support of the divine hand. However, if they did not hear Our word here in Our presence, We trust that, even from afar, the paternal voice of Our messages and Our blessings has reached them, drawing their hearts closer to Ours through the events of the war. But, if such renunciations afflict Us, which the present time requires of Us, so much greater is the pleasure and comfort in seeing you, beloved sons, gathered here together with the preachers of the Lenten season, to whom, under the experienced and wise guidance of Our Venerable Brother, Our Cardinal Vicar, is entrusted the spiritual care of the faithful of this Our diocese. Your presence is for Us a moral reflection of the people of Rome, the eternal city, more than in times past, in the unfailing destiny of the Church, which here has its visible head and its center of life and expansion of faith, charity, and hope in the world, with an authority and a law, in which are included the highest commandments, which Christ Himself strengthened and renewed with His voice and His Gospel. He did not come, as He affirmed, to abolish the law, but to fulfill it and to bring it to perfection; and through Him, through His doctrine and His teaching, have been fulfilled the ten commandments, which God proclaimed on Sinai to the people of Israel. The precept of charity: A commandment of Christ, in which the most excellent way and all things are contained, is the precept of charity; and it still moves Our soul to remember how last year you were particularly united with Us in the charitable action, with which We endeavored to do all that was in Our power—though too limited—to alleviate the miseries, which, together with the poor, flocked to Rome, and, no less from Our heart than from Our hand, invoked relief, comfort, and assistance; miseries and poor, which from month to month have continued to grow and spread. For your pious collaboration, We thank you.

[*Latin ed. p. 71*]

71 We thank the Acts of Pope Pius XII; and We are grateful that Our meet-

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ing with you provides Us with the opportunity to offer a word of heartfelt recognition and praise to all those priests in the cities and regions affected by the war, who, as faithful pastors, have remained steadfast in every trial and hardship amidst their flock. How could We not be filled with satisfaction and joy in learning how courageous, forthright, and eager to provide helpful assistance the clergy has demonstrated in many places, showing its best side, even exposing themselves to the most serious dangers—a priest among you in Rome gave his very life in the fulfillment of his ministry!—during these times of the most acute distress and hardship? You have distributed bread and food to the poor, sustaining their bodies; but man also needs a spiritual food and a bread that nourishes his soul. Spiritual Food You, who are entrusted with the care of souls, and you, sacred orators, offer this nourishment and this solid sustenance to the people of the City, so that even the spirit, which animates the body, may be strengthened by the doctrine of Christ and by exhortation to the practice of good and the observance of divine and ecclesiastical precepts, in which consists the growth and advancement before God in that perfection of virtue and justice that is demanded by the strong character of the Christian. Truly substantial bread is the word of God, which every year in the preparation for the Holy Pasch resounds in the churches to the ears of those whose souls are still hungry for doctrine, which is a light to the intellect for the knowledge of their duties, for the victory over passions, for elevating themselves above that material world, full of a thousand dangers, which so hinders the path to salvation.

I. OF THE COMMANDMENTS OF GOD IN GENERAL. Religious Culture and Observance of the Commandments. For the Lenten sermons of this year, you have been instructed to explain the Decalogue to the faithful and to exhort them to its observance. The ten commandments are a law given by God Himself, in which is reflected even the vigor of human reason and the intelligence of the wise; and yet, what is revealed to those who examine the religious and moral conditions of the present time, if not a painful contrast between the highest degree of religious instruction offered to the people today, on the one hand, and, on the other, the least...

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis – Official Commentary, from which profit is derived, and what is the least effective force of impetus that results from it in the practice of life? In earlier periods of Church history, the common religious instruction was generally much simpler; but this was supplemented by the fact that the entire process of human life was dominated and permeated with numerous holy customs by the fear of God and the indispensable duty of His commandments. From the middle of the last century, not only has Catholic science been expanding with admirable zeal, but even the ecclesiastical magisterium itself has, in a grand and comprehensive manner,

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if ever before, expounded and clarified every aspect of the Catholic faith, and provided moral norms for the most varied conditions of life, both for individuals and for the community, striving in all possible ways to bring and spread such a wealth of spiritual light into souls. However, when one asks whether the degree of religious instruction and moral conduct is equally high among the Catholic people, the answer, unfortunately, cannot be affirmative. In lamentable opposition to this great doctrinal development, the effectiveness and force of religious impetus have diminished and waned. We will not deny, indeed it is clearly evident, that there have been, and are, Catholics who are exemplarily faithful to the commandments of God; nor are Christian heroism and sanctity lacking. In this area, our age does not yield to previous times, and we do not fear to say that it surpasses many. But look at the opinions, conditions, and public institutions, and you will unfortunately find that they have been more or less un-Christianized, while distrust and alienation from the Christian way of life have been widely spread. An overwhelming anti-religious current opposes those who wish to inform their entire personal, family, and public life by the law of God; they encounter serious difficulties and obstacles in making their beliefs known and respected; hence, many succumb or weaken in the practice of religion. To breathe in the polluted air of modern cities and to live in them Christianly without absorbing its poison, requires a deep spirit of faith and the strength of resistance proper to martyrs. We discussed these social conditions last year, pointing out and demonstrating what is required to pray well and to invoke divine help worthily. But if it was necessary to keep them in mind when speaking of the life of prayer, it is doubly essential to remember them when one wishes to put into practice the commandments of God in all of human conduct.

[*Latin ed. p. 73*]

Actu Pii Pp. XII 73. Erronee opiniones de natura peccati gravi. Unum γεγονός, quod semper in historia Ecclesiae repetitur, est quod cum fides et moralitas Christiana occurrunt fortibus currentibus adversis errorum aut appetitum vitiosorum, surgunt conatus ad vincendum difficultates per aliquid commodum compromissum, vel aliter ad eludendas et vitandas eas. Etiam in iis quae ad mandata Dei pertinent, creditum est quod inveniatur aliquid ad accommodandum. In materia morali, dictum est, inimicitia cum Deo, perdita vitae supernaturalis, et grave peccatum in sensu proprio, solum quando actus, de quo respondendum est, posuit non solum cum clara conscientia quod est contra mandatum Dei, sed etiam cum expressa intentione ad offendiendum ipsum Dominum, ad interrumpendum unionem cum Eo, ad repudiandum illi amorem. Si haec intentio desit, si id est, si homo a sua parte non voluit interrumpere amicitiam cum Deo, actus singularis – affirmatur – non potest ei nocere. Ad praebendum exemplum: multitudines deviationes sexti mandati non essent pro credente, qui

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in reliquo vult manere unum cum Deo et conservari amicus Illius, nulla grave culpa, nec importeret culpa mortalis. Solutio stupenda! Quis non videt ut in clara cognitione quod determinatus actus humanus est contra mandatum Dei, includitur quod is non potest esse directus ad finem unionis cum Deo, eodem modo quia continet aversio, id est, alienationem animi a Deo et ab voluntate Illius (aversio a Deo fine ultimo), aversio quae destruit unionem et amicitiam cum Deo, sicut proprie facit grave peccatum? Non est verum quod fides et theologia docent quod omne peccatum est offensio Dei et tendit ad offendendum, quia intentio insita in gravi culpa est contra voluntatem Dei expressam in mandato Illius qui violatur? Cum homo dicit sic ad fructum prohibitum, dicit non Deo prohibenti; cum praeponit se ipsum et voluntatem suam legi Dei, alienat a se Deo et divino volere: in hoc consistit aversio a Deo et intima essentia gravis culpae. Malitia actus humani provenit ex hoc quod non est commensuratus ad regulam suam, quae dupla est: una proxima et homogenea, id est, ipsa humana ratio; altera est prima regula, scilicet lex aeterna, quae est quasi ratio Dei, cuius lux lucet in conscientia humana, cum ostendit distinctionem inter bonum et malum. Verus credens non ignorat quod intentio tendens ad obiectum mortis culpae non est separabilis ab intentione quae violat voluntatem et legem divinam et interrumpit omnem amicitiam cum Deo.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis — Commentarium Officiale. Dio, qui bene cognoscit intentiones rectas et nefas actuum humanorum, easque premi vel puniri potest sua penetrante justitia. Videtis ergo quomodo talis solutio praeiudicat veritati et sanctitati christiana. Credimus, pro honore eorum qui hanc proposuerunt et eam sustentant, quod ipsi eam renuerent, si logicae consequentes ex ea traherentur et ad alias materias applicarentur, exempli gratia, ad perjurium et ad homicidium deliberatum; nam etiam haec peccata, in maiore parte casuum, committuntur cum intentione ea facere instrumenta ad finem, quale esset necessitas ex difficili necessitate exiri. De observatione praeceptorum in verbo Redemptoris. Aliter, sciitis bene quomodo sonat verbum Christi: "Si mandata mea servaveritis, in amore meo manebitis, sicut ego mandata Patris mei servavi, et in amore eius maneo." 5 Non ergo est nisi una via ad pervenire ad amorem Dei et manere in unitate et amicitia eius: observatio praeceptorum eius. Verba parum valent; ea quae valent sunt facta, et propterea Redemptor dicebat: "Non omnes qui dicunt mihi: Domine, Domine, intrabunt in regnum caelorum; sed qui facit voluntatem Patris mei, qui est in caelis, hic intrabit in regnum caelorum." 6 Confessare Deum cum impleendo voluntati eius sancta in omnibus praeceptis eius, et conformari, immo unificari voluntati nostra, haec, et solum haec, est via ad caelum. Sanctus Paulus talem axiomam vitae moralis proclamavit cum energia: "Cave ne quis vos seducat: nec fornicatores, nec idolatri, nec adulterii, nec effeminati, nec homines qui peccant contra natu-

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ram, nec furones, nec avari, nec ebrii, nec detractores, 7 nec rapacii, hereditatem regni Dei habebunt." Apostolus Gentium ante oculos habuit non solum defectionem a Deo cum formali negatione fidei et odio formali eius, sed etiam omne gravem iniuriam virtutum moralium, et verba eius non attinebant solum ad habitum peccandi, sed etiam ad omnia singula acta contra moralia et justitiam, quae sunt peccata mortalia et quae secum affert aeternam damnationem. Concedere homini religioso quasi chartam immunitatis ab omni culpa in omni eo quod facit contra mandata Dei, haud dubie non potest aestimari et esse redemptionem ab miseria morali, quam removere hodie contra stat Ecclesia.

5 Io. 15, 10.

6 Matth. 7, 21.

7 1 Cor. 6, 9-10; cfr. Gal. 5, 19-20. 7, 21.

[*Latin ed. p. 75*]

Acta Pii PP. XII 75. The upright conduct of the Church against the errors of paganism. Today, paganism seems to have been reborn, and already many have exalted it against Christianity in their writings and poems; but the Church, from its very appearance in the world, fortified itself with the doctrine of the Gospel and with the heroic virtue of its Apostles and its believers against every sophism and every subtle or open persecution of paganism. Its struggle was always conducted openly, opposing the errors of paganism with the enlightened force of Christian precepts and virtues. Not only do the Epistles of Saint Paul give a very clear testimony to the height of the moral obligations brought by the religion of Christ and to the struggle that the faithful had to sustain to fulfill them; but also, at the end of the apostolic age, the Letters of the Apocalypse to the seven Churches are a no less manifest expression of this, with that continuous repetition: "He who conquers... He who overcomes...". To him who conquers, I will give to eat of the tree of life, I will give the hidden manna; I will confess his name before my Father and before my angels. He who shall overcome shall not be hurt by the second death." 8. The moral life of the first Christians. The fervor of the Christians in the first centuries led them to profess their faith rather too openly than not enough; so that sometimes their moral rigor exceeded the very limits of reasonable measure required by the spirit of the Gospel. With great severity, the Fathers of the Church did not hesitate to combat, for the disorders they caused, the spectacles, the gladiatorial combats, the theaters, the dances, the festivals, and the entertainments, which 9, although they seemed natural to pagan society. It is therefore not surprising that faith radically transformed and improved the conduct of those who approached it; thus, in the third century, Origen could reproach the enemies of Christianity that those who were of lesser esteem in the Church, in comparison with others, still appeared better than the pagans. He who had compared the head of a Church with the governors of cities,

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would have recognized that among the moderators of the Church of God, even those who, compared to the most observant, might be considered negligent, nevertheless surpassed the civil magistrates in virtue. 8 Apoc. 2, 7. 11. 17. 26; 3, 5. 12. 21. 9 Cf. HEFELE, Beiträge zur Kirchengeschichte, Archaeology and Liturgy, Tübingen 1864, Vol. 1, On the Rigorism in the Life and Views of the Ancient Christians, pp. 16 and following. 10 Cf. ORIGEN. Contra Celsum, I, 29-30.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis — Commentarium Officiale. Hodie saepissime audimus clamorem: reditus ad Christianismum primitivum! Bene incipimus hoc putare, si emendationem et reformationem morum adhibemus; sed hic clamor non sit vox vana, sed reditus serius et efficacior, quem tempora nostra, ex necessitate actionum et vitae moralis, exigent.

Lucta contra peccatum – Praemia quietismi.

Ecclesia, per saecula subsequente, semper eodem itinere procedit, et hodie non aliter agit. Quis nescit quomodo Praedecessor Noster Pius X, Sanctissimus, portas ad fontes Eucharisticos gratiae, pro fidelibus, et praesertim pro pueris, amplissime aperuit?

Tamen, fatalis est illusio credere quod efficacia sacramenti, opus operatum, animas ab opere cooperationis in procurando salutem suam, dispenset.

Unus ex effectibus Sanctissimae Eucharistiae, «tamquam antidotum, quo liberemur a culpis quotidianis, et a peccatis mortalibus praeservemur», consistit in praebendo fortitudinem ad pugnam contra peccatum. Vita Christiani, quae exemplum Christi imitatur, est vita pugnandi contra daemonem, mundum et carnem.

Quietismus numquam fuit bonum, et hodie minus quam umquam, in Ecclesia, ut societate, et in vita religiosa cuiuslibet personae.

Possint fideles, qui a scripturis verbum Dei audiunt, spiritum suum avide aperire ad cognitionem veritatis et vitae supernaturalis, quae eis offertur; sed ad talem cognitionem necesse est ut sequatur observantia praeceptorum, et ut, perseverantes in operibus bonis, crescant et roborentur in gratia.

Non intendimus promovendum rigidum rigorismum. Qui curam animarum habent, benevolentia et intelligentia, sciant habere considerationem personarum et circumstantiarum, quae mitiorem et aptationem in rebus non essentialibus conscribunt.

Sed inflexibilitas rationis et debiti amplum spatium irreducibilem habet, ubi praecepta Dei imperant, semper et ubique obligantia ad voluntariam submissionem et abnegationem sui ipsius et passionum propriarum, ad dominationem inclinationum malarum, et ad roborem propriae conscientiae, in momentis resolutionum gravissimarum.

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Heroismum Christus in omnibus non invenit; cuilibet qui tantum vestigium bonae voluntatis ostendebat, manum porrexit et corage inspiravit; simul tamen non abstinuit a pronuntiandis interrogationibus sublimioribus: «Si quis vult me sequi, negnet se ipsum, et tolle crucem suam, et sequatur me.»

[*Latin ed. p. 77*]

"Actu Pii Pp. ogni giorno la sua croce emi segua" / "il Padre vostro celeste" (cf. Matth. 5, 1).

"Siate perfetti, come è perfetto Padre vostro celeste" (cf. Matth. 5, 48).

Ad instigatio Pontificum, quotidie crucem suam sequitur. "Il Padre vostro celeste" (cf. Matth. 5, 1).

"Siate perfetti, sicut est perfectus Pater voster" (cf. Matth. 5, 48).

Ut homines ad tam alta meta ducantur, Ecclesia omnes adiuvat, semper intentam ad eos qui in Christo credunt et praecepta eius observant, ad perfectionem Patris caelestis propius adducere. Decalogus, fundamentum ordinis moralis, stat in monte, visibilis omnibus, "mater sanctorum, imago civitatis caelestis," dum tamen apparet Christianismum circum se terramque adquirit. Sed hoc factum, quamvis dolorosum, vosne in ministerio vestro et apostolatu deficere faciet? Ecclesia ibi stat in fundamento suo, inflexibilis deviationibus et persecutionibus, quia ipsa est vis Dei et Christi. Dixit aliquis, si Deus non esset, invenire deberemus: sine Deo qui hominibus distinctionem et terminos boni et mali posuit, in terra illa non fulgeret lex moralitatis. Ubi fides in Deo personali regnat, ordo moralis, determinato a decem praeceptis decalogi, stabilis manet; alioquin, aut ante aut post, misere labetur. Solum ubi hic ordo mentem illuminat, cor dirigit et passionibus imperat, vita singulorum hominum et communitatum sustentationem et vigoris habet, et digna creaturae rationis se ostendit. Quia ipse solum dignitatem humanam firmat et nobilitat, cui lineamenta cum decalogo concident; ita ut solum intra hunc ordinem, intra hunc finem decem praeceptorum, voluntas libera in virtute et actibus eius excelsit, sicut "maximum donum quod Deus, per largitatem suam, creaturae humanae fecit" (cf. Par. 5, 19-20). Cum autem ab his finibus digressit et omne licet facit, videbitur in torrente impetuoso mutari, qui alveum suum reliquit et, terminos transiluit, per regionem se effundit, devastationem et mortem ferens. Non estne verum quod, sine his legibus, voluntas libera periculosior et audacior est quam instinctus naturalis animalium silvestrium aut ferocium? Vultus hominum, qui Deum in religione ignorant, longo tempore non continentur nec diriguntur nisi per terrorem; sed terror est finis et mors dignitatis et libertatis humanae. (cf. Luc. 9, 23).

(cf. Fiodor Dostoevskij, I fratelli Karamazov (traduzione dal russo)! lib. 2 n. 6 et 48. lib. 5 n. 3).

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(cf. Inf. 5, 56).

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis — Commentarium Officiale. Hodie, humanitas, quae oculos non obliuit motuum socialium, videt et contemplat talem concatenationem tristium causarum et effectuum, et amaras et dolorosas eorum consequentes. Si alta prosperitas materialis generationum recentiorum aliquatenus abstinuit mala ruina ex alienatione a Deo, aut saltem ea obruit, cum humaniter loquendo esset causa ad despondium; nunc, in hoc tempore miseriae ineffabilis et subsidii, quod omnem floritudinem oeconomiam tollavit, ecce, in medio dissolutionis ordinum publicorum, cum convivencia humana tanto plus necessitatem habet virtutum religionis et moralium, tristes sentimur diminutionem fidei in Deum et observantiam praeceptorum eius. Quid nos experientia docet! Et contemplatio huius horae tragicae est quasi intuitiva demonstratio monitionis Scripturae Sanctae, quae proclamant: homo, libero arbitrio, scire debet quid eligit, aquam an ignem, vitam an mortem: quod preferet, illud ei dabo. Tempus, quod tam superbe vertit et trahit in sanguine et dolore tantos populos et nationes, est verum talis ut praecepta Dei sentiantur et audiantur non quasi voces molesta coctionis, sicut amabant ea repraesentare in diebus prosperitatis externae et bonorum materialium, sed quasi laeta novella, sicut promissio protectionis, salutis et redemptionis; et ita vos annuntiate populo!

DE PRAECEPTIS DEI IN PARTICULARI.

II. Principium auctoritatis.

Si nunc singulos praecepta Dei inspicimus, dicere licet quod singulus eorum factus est clamor alarmis, singulus pericula moralia gravia indicat. Tempora praeterita etiam viderunt disordines graves: quis hoc negare potest? Sed quaedam columnae, quae ordinem ethicum sustinebant, praesertim fides in Deum, auctoritas parentum et potestatum publicarum, manebant firmae et intactae. Hodie, videre estis totum aedificium moralis minatum, insidiatum et convulsum. Signum characteristicum tali declinationis est quod, cum fides in Deum deficit, et cum simultanea exaggeratio et abusus quae saepe fieri de potestate publica, non solum formae concretae, sed etiam ipsum principium auctoritatis fiunt "lapides scandali" et occurrunt repugnanti. Credimus tamen quod ad sanandum et emendandum talem statum rerum, duo...

[*Latin ed. p. 79*]

The remedies particularly beneficial would be those prescribed by the decree of Pope Pius XII, 79. Firstly, the authority of parents should be restored in all its rights, even where they have been restricted or absorbed, for

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example, in the fields of education and schooling. Secondly, all those who hold public authority, all classes of leaders, even employers and educators of youth, should lead by example with a life of piety and exercise the moral power inherent in their office, in accordance with the laws of justice and love. The world would remain amazed at such a model of integrity, seeing what wonders of public tranquility and trust could result from it.

Regarding the respect for the law and human life, a corrupted atmosphere prevails and spreads, within which people of good faith feel their breath taken away. Who would have expected that, after all the supposed civilization and superior culture that were the pride of previous ages, respect for the law would encounter dangers, struggles, and violations, such as those known only in the darkest periods of history? But even in this matter, the key to every solution lies in faith in a personal God, who is the source of justice and has reserved the right over life and death for Himself. Only this faith will provide the moral strength to observe the due limits in the face of all the snares and temptations to transgress them; keeping in mind that, except in cases of legitimate private defense, of a just and properly waged war, and of the death penalty inflicted by public authority for clearly determined and proven very serious crimes, human life is inviolable.

But it would be too lengthy if we were to discuss each commandment in particular with you. We will therefore limit ourselves to a few guidelines that seem to us, at the present time, to be among the most important for the spiritual care of the faithful.

Regarding the commandments called "of the first table," which concern God, we deem two observations appropriate:

The worship to be rendered to God. The first concerns the very meaning of the worship to be rendered to God, a meaning that has become obscured even among the faithful in recent years. Indeed, it happens in every age that in the sanctuary of personal religious life, men seek and strive to advance their own interests; this was seen to be verified and proven to an excessive degree under the influence of...

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Commentarium Officiale concerning the proud and vain materialistic culture that has dominated modern generations. They sought to reduce the relationship between God and man to God's assistance in material and earthly matters; for the rest, man wanted to do things himself, as if he no longer needed divine support. The worship of God became a concept of utility; religion, having fallen from the realm of the spirit, entered that of the material. Religious practice only sought favors from heaven for earthly needs, almost bargaining with God: faith wavered if help did not answer desire. That religion and faith, above all else, require the adoration and service of God; that there are

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commandments of God, which always obligate, in every place and in all circumstances; that for the Christian, the life to come dominates and determines the earthly life; these concepts and truths, which guide and direct the intellect and will of the believer, had become foreign to the thought and feeling of the human spirit. What remedy is appropriate to oppose this perversion? It is necessary that the great truths and great concepts of the faith return, as life and reality, to all classes of the people, in the higher classes even more than in those who are deprived and afflicted by the poverty and misery of this world. There is perhaps no more urgent need in religious education than this, which not only demands it, but also facilitates its provision, because the evils and misfortunes that humanity now experiences due to the decline of morality and justice, come to be a terribly open and painful correction of the false idea of God and of religion, distorted in its practice. It has been said that the marvel of these years are the millions of faithful who honor God and serve Him, subject to His commandments, although they have found themselves in conditions of unspeakable hardship. Certainly, such devout and courageous Christians, the pride of the Church, exist, and you yourselves, beloved children, know many of them; strive with zeal that they may always increase in number among the faithful entrusted to your care. The Sanctification of Feasts. The worship of God, which throughout human life should begin and end each day, imposes special duties for the sanctification of feasts; and here lies our second observation. It is certainly not permissible to reproach the Church for wanting to apply the Sunday precept with excessive rigor, to her who determines and regulates it with that benignity and humanity of which her divine Founder gave her an example.

[*Latin ed. p. 81*]

By the authority of the Holy Father, number 81, paragraph XII, concerning the profanation and secularization of the holy day of Sunday, which is increasingly being stripped of its religious character, and in this way, men are being turned away from God; the Church, guardian of divine law, must oppose and confront this with holy firmness. Furthermore, the zealous work of pastoral care, while using all gentleness in cases of necessity and all consideration for abnormal economic and social situations that cannot be changed overnight, must be extensive and proceed in the following direction: Suspension of servile works on Sundays and other holy days, especially in public. The horrific destruction caused by war appears to Christian piety as a terrifying manifestation of the damage that the profanation of Sunday has brought with it. But if we move from public life to private life, who does not see how important it is that even the family be educated to limit work on Sundays to what is strictly necessary, so that everyone, even the servants, may have the opportunity for festive rest? The Church must also confront the absorption and distraction resulting from

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excessive "sports," so that there is no longer time for prayer, for contemplation, and for rest; the members of the family are forcibly separated from one another, and the children remain alienated and outside the vigilance of their parents. The Church must fearlessly confront those amusements, which, like immoral cinema, transform Sunday into a day of sin. Finally, the due rest and refreshment of the holy day must be given, which above all else benefits religious elevation, spiritual renewal, and the harmonious progress of family life. It is true that the return to the sanctification of holy days in large modern cities demands from those who care for souls an heroic zeal and a work that is almost superhuman; however, much depends on this return, not only for the salvation of the souls of the faithful, but also for the salvation of the family and for the restoration of social life against the dissolving forces of discontent, irritation, and the decline of the spirit in purely earthly and material matters. Rome, center and mother of Christian civilization, and the dangers that threaten it. For the city of Rome, the sanctification of holy days also has its own special note and aspect. Rome is the center of the Catholic Church; a holy city, because of the abundance of its Christian monuments and historical memories, because of its basilicas, its sacred functions, and so...

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Official Commentary. To that city, in times of peace, the faithful flock from every place, who in their understanding and in their hearts venerate it as the inspirer, animator, and glorifier of holiness. What a painful disappointment it would be for all those, in whose homeland the Sunday precept is fully respected, observed, and maintained, if here in Rome they were to find nothing more than one of so many great cities, which, through the profanation of holy days, are co-responsible for the disintegration of the Christian world order? We have confidence that such a thing will never occur, and that the true and genuine Roman people will never cease to shine as an example of religion and piety. But in this meeting with you, and in view of the growing threat that looms over the City, we cannot fail to say openly: If the metropolises of Athens and Babylon were spared from military attacks for historical and religious reasons, due to the converging regard of both belligerent parties, We do not relinquish the confident hope that they will and shall understand and recognize how much more the Eternal City has the right to claim an equal respect for its safety. It would be a stain and a dishonor that could never be erased, if finally even Rome, unique and incomparable in the development of human politics and culture, and already for almost twenty centuries the center and mother of Christian civilization, should, for reasons, considerations, or military difficulties, with good will always and in every case surmountable, fall victim to the devastating fury of this terrible war; during which so many wonderful buildings, in Italy and abroad, in both camps of the

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combatants (most recently, but not for the highest value of ancient memories, the famous Abbey of Monte Cassino), have been, often irreparably, damaged or destroyed. "Thou shalt not commit adultery." - The "marriage in film." God, the name of God, and the worship of God constitute the "first table"; the duties and rights of human life appear in the "second table," which, together with the first, form the Decalogue, almost as if the love of God and the love of neighbor are united to form a single love that flows from God to the neighbor. There are more precepts contained in this "second table" that deserve many observations; but how could We omit to recall the words "Thou shalt not commit adultery"? Is it too much to say that We lament that against this commandment, the countries that boast the most of civilization present a spectacle of the deepest moral devastation, and that We add that its...

[*Latin ed. p. 83*]

Under the pontificate of Pope Pius XII, are there still vestiges visible, even in the eternal City? We know well – and we have spoken at length about this on another occasion – that economic and social reforms must effectively contribute to the preservation of marriage and the family; but ultimately, this salvation remains a religious duty and obligation, the healing process of which must begin at the root. The entire conception of the sphere of life that falls under the sixth commandment is infected by what might be called "marriage in film," which is nothing other than a irreverent and immodest display of the corruptions of marriage and conjugal infidelity, which leads people to see marriage as divorced from all moral bonds, merely as a scene and a source of sensual pleasure, and not as the work of God, as a holy institution, a natural office, and pure happiness, in which the spiritual element always predominates and governs, as a school and at the same time a triumph of a love faithful until death, until the gates of eternity. Is it not, therefore, a duty of pastoral care to revive this Christian vision of marriage among the faithful? It is necessary that conjugal life be once again clothed and surrounded with that respect with which sound and uncorrupted nature and revelation adorned it from the beginning: respect for the forces that God has wonderfully infused into nature to bring forth new lives, to build the family, and for the preservation of the human race. The education of young people in chastity of thought and affection, in continence before marriage, is not the ultimate goal to which Christian pedagogy tends, but rather a demonstration of its effectiveness in forming the spirit against the dangers that threaten virtue. The young person who confronts and victoriously sustains the struggle for purity will also observe the other commandments of God and will be prepared to found a family according to the designs of the Creator. How, on the other hand, can one hope or expect chastity and conjugal fidelity from a young person who has never learned to conquer himself and to rule his passions, to despise bad

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influences and evil examples, and who has allowed himself to indulge in every kind of moral disorder before marriage? If the pastor of souls – as he is sacredly obligated to do before God and the Church – wishes to achieve victory against the two cancers of the family, the abuse of marriage and the violation of conjugal fidelity, he must form, nurture, and instruct with the truths of the faith a generation that, from the earliest years, has learned to think holily, to live chastely, and to master itself. This is especially true of women. "Marriage in film" has acted in this matter in perhaps the most harmful way; it has taken away from men the respect for women, and then from women the respect for themselves.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary, Possano. Can education and the care of souls lead minds and hearts back to the ancient and pure ideal of womanhood, by pointing out to them the Immaculate Virgin and Mother of God, Mary, towards whom tender and trusting veneration has, in every age, been the preservation and salvation of feminine honor!

The Seventh Commandment. A final word must be added concerning the seventh commandment, considering the present economic conditions, which the turmoil of war has so disastrously disrupted. On this subject, it is fitting for us to adopt the severe admonition of St. Paul: "Let no man defraud his brother in any matter; for the Lord is the avenger of all such" (1 Thessalonians 4:6, Douay-Rheims).

If such an admonition is already appropriate in a normal and peaceful social life, it becomes even more fitting and necessary in the present confused and agitated circumstances of human co-existence, for a twofold reason. Firstly, times of upheaval and economic disruption, such as these, demand a double observance of the seventh and fifth commandments concerning the goods and life of one's neighbor, because otherwise, the danger that loyalty and fidelity in acting and treating each other will vanish becomes too great, rendering civil life almost impossible and unbearable. When a dam is threatened with collapse by the force of the current, it is not weakened, but strengthened.

Secondly, in the immense miseries, the lack of housing and food, in which the atrocities of war have plunged millions of human beings, it is no wonder that dishonesty in business dealings, the reckless and perverse exploitation of present difficulties, and particularly the imposition of exorbitant prices and the illicit hoarding of necessities of life, become, much more easily than in times of peace and tranquility, an outrage to the community of people and violations of justice that cry out to God. Everyone sees and understands how necessary it is to prevent such temptations and to watch over oneself, not only with conscientious probity in matters of mine and thine, but also with unwavering and lively sense and generous hand for all that Christian charity inclines and impels, and

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that social justice demands. From the works of mercy: to feed the hungry, to give drink to the thirsty, to clothe the naked, to shelter the homeless, to visit the sick and the imprisoned—oh, how all these pains and sorrows, from the nearby... (1 Thessalonians 4:6, Douay-Rheims).

[*Latin ed. p. 85*]

The events recorded in *Acta.Pii-Pp. XII* 85 resonate in our present time! Do not the blessing or the curse, the joy or the sorrow for all eternity, depend, according to the solemn assurance of Christ, on the final judgment? Yes: eternal glory or eternal unhappiness is brought about by either neglect or the act of mercy; and we believe we can affirm the same regarding the works of justice, both those performed and those omitted.

The Social Doctrine of the Church. We observe this also with regard to certain new and dangerous doctrines and tendencies, which find favor and acceptance among not a few young people who profess to be Catholics. We hope that those who are swayed by such ideas are motivated by good intentions. However, we feel compelled to remind them of the grave warning of our immortal Predecessor, Pope Pius XI, in his Encyclical *Quadragesimo Anno*: "Those who wish to be apostles among socialists must openly and sincerely profess the fullness and integrity of Christian truth, and in no way connive at errors. Above all, they must strive to show socialists that their demands, as far as they are just, can be much more powerfully defended and much more effectively promoted from the principles of the Christian faith and from the power of Christian charity."

The Church, a universal society of the faithful of every language and every people, has its own social doctrine, which it has deeply developed from the early centuries to the modern age, and which has been studied from every side and under every aspect in its development and perfection. The value and dignity of human nature, redeemed and elevated to a higher order by the blood of Christ and by divine grace, which destines it to heaven, are constantly before the eyes of the Church and of Catholics, who are always the allies and defenders of what is in accordance with nature; and therefore, they have always considered it unnatural that a part of the people—called by a harsh name that recalls ancient Roman distinctions, "the proletariat"—should remain in a continuous and hereditary state of precariousness. They can claim the honor of having fought in the forefront whenever it has been a matter of mitigating or improving that deplorable condition of the people through legislation. But the Church, as a friend and guardian of every family well-being, while praising and welcoming measures of help and relief, strives, beyond these, to achieve an economic order that, by its very structure, creates for the working class a secure and stable condition: all this according to the principles of justice, as found in

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MATTHEW 2:5, 3:4-4:6.

[*Latin ed. p. 86*]

Acts of the Apostolic See - Commentary 86. Official social expressions and expositions from Our Predecessor: "Therefore, each person's share of goods must be assigned; and it must be ensured that the distribution of created goods is brought back to and conformed to the norms of the common or social good of justice, as everyone knows is gravely troubling the hearts of men today because of the immense disparity between a few who are wealthy and countless others who are lacking in possessions." The paths to this goal have been pointed out by the Popes in numerous writings, and by Catholic men of doctrine and social action, with no less force of conviction than with maturity of reflection and judgment. But what is most important is that the communion of the faithful in its vast work should resolutely and courageously put into practice the principles of the Church's social doctrine, and should know how to defend and propagate them; so that—as we noted earlier regarding the discrepancy between religious knowledge and religious practice—it should not happen here that the social views of Catholics are strong, but their social action is weak. No faithful person should have reason or opportunity to turn to other teachers of doubtful faith and of false science, and to seek elsewhere what the Church abundantly offers: the field, the plan, the order, the example of social activity and of Christian charity for the salvation of the human race from its profound misery and for its renewal in spirit and in strength in Jesus Christ. THE DECALOGUE: A PATH TO SALVATION IN THE PRESENT HOUR. This present apocalyptic hour, which, like a hurricane of destruction and a rain of blood, passes over the earth, those who consider its religious and moral effects cannot but recognize the need for a new proclamation of the Decalogue, which the Divine Master, in answer to one who had asked Him what was the greatest commandment of the law, summarized in His infinite wisdom in two precepts, saying that the greatest and first is to love God with all your heart, with all your soul, and with all your mind; and that the second is like the first: to love your neighbor as yourself, because in these two commandments the whole law and the prophets are fulfilled. 23 In this hour, God and man, all that is religious and spiritual, which had remained as if outside the world and the vision of men, seems to rise again and to regain, amidst universal sorrows and lamentations, a special vivacity and a deeper sense, which penetrates and shakes the most obscure depths of the heart and the most hidden thoughts of the mind. The simplest religious truths, once and for all undisputed, the divine Providence... 3 3 MATTH. 22, 34-40.

[*Latin ed. p. 87*]

By the authority of the Most Holy Pope XII, 87, the power that gov-

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erns the world, and justice among the nations, which trouble thinkers and peoples, have become great questions, "stones of scandal," around which the intellects and wills of diligent minds debate, divide, and diverge, and which require great courage and utmost readiness to defend and uphold, in order to conform one's life to them. In the world of today, the ten commandments of God are the ten steps to ascend the mountain of Christian life and perfection in following Christ: hard and massive steps that, when ascended, elevate man above the dark abyss of moral decay. They are almost mountains that rise one above the other, towards which humanity, which wishes to be saved and to ascend to conquer life, must lift up and fix its eyes, because from overcoming them with divine help alone can come salvation and the glory of triumph. It is up to you, beloved sons, to contribute to making men ready to receive this salvation, by leading them to the mountain of the Lord, so that He may teach them His ways and they may follow His thoughts. 24 May the Holy Spirit, giver of gifts, light of hearts, in His immense generosity, place on your lips those most just and appropriate words, which illuminate minds like torches of truth and move hearts like flames of love, and may He make them bear fruit with the fullness of His grace! With this wish, and as a pledge of the most favored heavenly blessings, we impart to you all, beloved sons present here, to all the clergy of Roma, to all Our beloved diocesans, with particular affection, Our paternal Apostolic Blessing. 24 Cf. MICH. 4, 2.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary

ACTA SS.

SACRED CONGREGATION

CONSISTORIAL CONGREGATION

DECREE CONCERNING CHURCHES

The Most Holy Pope Pius XII, by the divine Providence, and through successive decrees of the Sacred Consistorial Congregation, has provided for the following churches, each now having a new pastor, namely:

On January 22, 1951:

— To the Metropolitan Church of Yucatan, he appointed the Reverend Ferdinand Ruiz Solorzano, Canon of the Metropolitan Chapter of Morelia.

— To the Cathedral Church of Chiapas, he appointed the Reverend Lucius Torrella, Canon of the Metropolitan Chapter of Angelorum.

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— To the Cathedral Church of Sinaloa, he appointed the Reverend Linus Aguirre, a parish priest in the city of Guadalajara.

— To the titular Archiepiscopal Church of Bizyena, he appointed His Excellency Gerard Murray, formerly Bishop of Saskatoon, whom he established as Coadjutor with the right of succession to His Excellency Alaphid Arthur Sinnot, Archbishop of Winnipeg.

On February 20:

— To the titular Episcopal Church of Rhandus, he appointed the Reverend John Niccolai, O.F.M., whom he established as Coadjutor with the right of succession to His Excellency Raymond Font, Bishop of Tarija.

On February 26:

— To the Metropolitan Church of Kingston, he appointed His Excellency Joseph O'Sullivan, formerly Bishop of Carolina.

On March 8:

— To the Cathedral Church of Csanad, he appointed the Reverend Andrew Hamvas, General Vicar of the Archdiocese of Strigonium.

— To the Cathedral Church of Veszprém, he appointed the Reverend Joseph Mindszenty, a parish priest in the city of Zalaegerszeg.

— To the Cathedral Church of Steinamanger, he appointed the Reverend Alexander Kovacs, a parish priest in the Diocese of Waitzen.

On March 11:

— To the Cathedral Church of Dromore, he appointed the Reverend Eugene O'Doherty, Rector of the Seminary of Derri.

— To the Cathedral Church of Carolina, he appointed the Reverend James Boyle, a parish priest in the Diocese of Antigonish.

[*Latin ed. p. 89*]

The Sacred Congregational Consistory, number 89, to the titular bishop of the Church of Diana, Reverend Eugene Parent, parish priest of the cathedral of Saint German, whom it has appointed as an Auxiliary to His Excellency, Father George Courchesne, Bishop of the same diocese of Saint German.

THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, regarding the establishment of churches, having issued the following decrees of the Sacred Council for the propagation of the Christian name, Our Lord, Pope Pius XII, by divine Providence, has deigned to provide for the following churches, namely: on January 18, 19__. — To the cathedral church of Christchurch, it has appointed Reverend Father Wilhelm Joseph Ormond, the Urban Antistite and parish priest in the Auckland diocese. — To the titular bishop of the Church of Bindaea, Reverend Father Ignatius Krause, from the Congregation of Missions, whom it has established as the Apostolic Vicar of Shuntehfu.

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II. NOMINATIONS.

Having issued the following decrees, the Sacred Congregation for the Propagation of the Faith: on January 15, 19__. — It has established His Excellency, Father John Aloysius Coudert, Bishop titular of Rhodiopolitan, as the Apostolic Vicar of Whitehorse. On January 29. — Reverend Father Patrick Winters, of the Society of the Missions, has resigned his position as Apostolic Prefect of Mbulu.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Official Commentary. SAGRA. CONGREGATION FOR RITES. FLORENTINA. REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, RICHARD FRIEDL, PRIEST, MEMBER OF THE SOCIETY OF JESUS. CONCERNING A DOUBT: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. Saint Augustine, speaking of those who, following more closely the footsteps of Christ, embrace the monastic or coenobitic life, says: "Who would not marvel at those who, having despised and abandoned the allurements of this world, are gathered together in a common life, most chaste and most holy, and together spend their days, living in prayer, in reading, in discussions? Without pride, without stubbornness, without envy; but modest, humble, peaceful, offering to God the most harmonious life and the most intense devotion, a gift most pleasing to Him, which they have deserved to receive..." The Fathers, not only with most holy morals, but also with excellent divine doctrine, without any pride, advise those whom they call their sons, with great authority in their commands, and with great willingness on the part of those who obey.

These words, in a striking manner, describe the life of the Servant of God, Richard Friedl, who, in various grades within the Ignatian Institute, seemed to have attained the perfection of religious life, as one who, with extraordinary perfection, performed ordinary and numerous duties which were entrusted to him by his Superiors, or rather, by God. This is clearly evident if we briefly examine the course of his life. On September 16th, in the year of our Lord 1847, he was born in Spalato, in Dalmatia. On October 2nd, he was cleansed with the waters of baptism, under the patronage of the Holy Angels, and received the name Richard. He was born to pious parents, Michael and Amalia Koschier, who, with vigilant care, raised their five children in the fear and love of God. His innocent youth was worthy to be rewarded by God with the grace of a religious vocation; therefore, obeying this divine call,

[*Latin ed. p. 91*]

The Sacred Congregation of Rites, 91, Richard, in the year 1862, at Verona, entered the novitiate of the Society of Jesus, in the house of

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probation. Having already made his vows, he was compelled to endure much suffering due to political upheavals and unjust and impious persecutions; but this was not without the counsel of Divine Providence: for in these journeys, he acquired more and more experience, and learned more languages, which he later used effectively for the salvation of souls. He was promoted to the sacred order of the priesthood on September 9, 1877.

His third novitiate began with great zeal and spiritual progress, under the direction of the Servant of God, Paul Ginhac, and he completed it at Allodiis, and finally at Valencia in Spain. Although he ardently desired to hasten to the mission of Mangalore, to which he had already been designated by his Superiors, various reasons led to the imposition of other duties in Europe, all of which he fulfilled with great benefit to himself and others, and with spiritual edification. In this way, he taught in the gymnasium, directed Marian congregations, was several times Master of Novices, Rector of houses, Provincial Superior, and finally, Instructor of the Fathers of the third probation, until his death. He performed these duties most holily. And this was not enough: he also diligently ministered the sacraments to the faithful who flocked to his confessional, and he devoted himself tirelessly to the preaching of the divine word, either in churches or in religious houses, and he never failed to oppose errors, especially modernism, with vigor and effectiveness.

Inspired by the same zeal for souls, he promoted or assisted in spiritual exercises for workers, as well as for the secular clergy, in suitable houses. He was also instrumental in ensuring that auditors of the Royal University of Turin were gathered into what they call a Catholic circle, lest they fall into precipitous error. He undertook countless other works to bring souls to Christ. An incomparable gift of faith permeated the entire life of the Servant of God. For he directed all his actions to a supernatural end. Since all virtues are intimately connected with one another, the Servant of God also excelled in all other virtues. No one was more humble than he, nor did anyone surpass him in charity towards God and his neighbor among his equals. No one was more devoted to poverty and temperance, so much so that, burning with the desire to suffer, he neglected a severe ulcer that was ravaging his leg, and on February 27, 1917, he peacefully departed this life at Florence, properly fortified by the sacraments of the Church. As his reputation for holiness grew, he was called to the Florentine Curia in the year 1931.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - The official record, constructed with ordinary authority, for the year 1938; petitions were presented in the tribunals of Turin, Como, Mangalore, Modena, Spalato, and Zadar, either concerning the reputation of holiness, or concerning writings, or concerning the non-

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observance of a prohibition. After examining the documents, the Congregation of Sacred Rites responded on May 27, 1941: "Nothing prevents the proceeding further, etc."; and the Most Holy Father approved this response on the following day. In the meantime, several petitions were presented to the Supreme Pontiff, explaining the cause for the introduction of this Servant of God: namely, four Cardinals, ten Archbishops, and thirty Bishops. At the request of the Reverend Father Charles Miccinelli, S.J., the general promoter of the cause, at an Ordinary Congregation held at the Vatican on December 7, 1943, the Eminent and Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Velletri, the promoter of this cause, raised a question for discussion: Whether a Commission for the introduction of the cause should be appointed in this case, and for this purpose, he reported on the matter. After hearing this report, and after hearing the written opinions of the official prelates, and after the Reverend Father D. Salvatore Catucci, the general promoter of the Faith, had carefully considered all matters, they judged it appropriate to respond: "Affirmatively, that is to say: A Commission for the introduction of the cause of this Servant of God should be appointed, if it pleases the Most Holy Father." After the Most Holy Pope Pius XII, on the aforementioned day, received the report signed by the undersigned Cardinal Prefect, and after His Holiness approved the opinion of the Most Eminent Fathers, he deigned to sign the Commission for the introduction of the cause of the Servant of God Richard Friedl with his own hand. Given at Rome, on December 10, in the year of Our Lord 1943. [Signature] C. Card. SALOTTI, Bishop, Prefect. L. S. A. Carinci, Secretary.

[*Latin ed. p. 93*]

Sacred ROMA 03 Bota. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Citatory Edict. MECHLINIEN. Dispensation concerning a valid (but unconsummated) marriage. (.VAN ELDER-DE LA HOYE). Since the actual place of residence of the Lord Aemilius De La Hoye, in this cause, is unknown, we summon him to appear before the Seat of the Tribunal of the Sacred Roman Rota (ROMA, Palazzo della Cancelleria) on June 16, 1944, at the tenth hour, either in person or through a legitimately constituted procurator, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rota will render its judgment concerning the cause: Whether or not the Most Holy Father should be consulted regarding a dispensation from a valid but unconsummated marriage in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of the said Lord Aemilius De La Hoye, must take care to ensure that he is informed of this citatory edict.

Henricus Quattrocolo, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, March 11, 1944. I. Stoppini, Notary.

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And since the place of current residence of Mr. Emile De La Hoye, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, piazza della Cancelleria) on June 16, 1944, at 10 o'clock, to resolve or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota. Should one consult the Most Holy Father concerning a dispensation from a valid but unconsummated marriage in this case? The Ordinaries of the places, the parish priests, the priests, the faithful who have knowledge of the place of residence of the aforementioned Emile De La Hoye, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 94*]

94. Acta Apostolicae Sedis - Official Commentary. ACTA OF THE PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS. In response to the questions proposed during a plenary session, the Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws have ordered the following responses to each point:

I - CONCERNING THE DENUNCIATION OF THE NULLITY OF MARRIAGE.

D. Whether spouses who are incapable of bringing a case to denounce the nullity of a marriage, and who, according to canon 1971 § 2 and the interpretation of February 17, 1930, wish to exercise the right to denounce the nullity of their marriage, are obliged to appeal to the Ordinary or the promoter of justice of the competent tribunal to examine the cause of the nullity of their marriage, according to canon 1964, or whether they can also appeal to another Ordinary or another promoter of justice.

R. Affirmative to the first part, negative to the second.

II - CONCERNING THE DECLARATION OF THE NULLITY OF MARRIAGE.

D. I. Whether the cases mentioned in canon 1990 are enumerated in a restrictive or demonstrative manner.

D. II. Whether the process referred to in canon 1990 is of a judicial or administrative nature.

D. III. Whether, in the case of the Ordinary mentioned in canon 1990, the Vicar General can act, at least with a special mandate from the Bishop.

D. IV. Whether, under the terms: "judge of second instance," mentioned in canons 1991 and 1992, only the Bishop can act, or also the Official.

R. To I and II. Affirmative to the first part, negative to the second. To III.

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Negative. To IV. Negative to the first part, affirmative to the second.

Given at Rome, in the Vatican City, on the 6th day of December, in the year 1943.

M. Card. MASSIMI, President.

L. S. I. Bruno, Secretary.

[*Latin ed. p. 95*]

Diary of the Roman Curia, 95.

DIARY OF THE ROMAN CURIA, ALLARO.

Congregation of Rites.

Tuesday, February 1, 1944, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the martyrdom of the Servant of God, Mary Goretti, Virgin.

Tuesday, February 15, 1944, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote on two miracles, which are asserted to have been wrought by God through the intercession of the Blessed Michael Garicoïts, founder of the Congregation of Priests of the Most Sacred Heart of Jesus of Livias.

Tuesday, February 29, 1944, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Mary Teresa of Soubiran, foundress of the Congregation of Mary Help of Christians.

Tuesday, March 14, 1944, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote on:

1) The cause for the canonization of the Blessed Michael Garicoïts, Confessor, founder of the Congregation of Priests of the Most Sacred Heart of Jesus of Livias.

2) On two miracles, which are asserted to have been wrought through the intercession of the Blessed Nicholas of Flüe, Confessor, Swiss hermit.

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SECRETARY OF STATE.

By tickets from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

February 13, 1944.

The Reverend Father Cornelius Damen, of the Congregation of the Most Holy Redeemer, as Consultor to the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 96*]

98 Acta Apostolicae Sedis — Commentarium Officiale, March 1944. The Most Reverend and Eminent Cardinal Eugenio Tisserant, Member of the Sacred Consistorial Congregation.

Secret Chamberlains, extraordinary:

August 8, 1943: Monsignor Eugenio Kornfeind, of the archdiocese of Zagreb.

August 22: Monsignor Giorgio Lahner, of the same archdiocese.

Monsignor Pietro Orsi, of the suburbicarian diocese of Palestrina.

November 4: Monsignor Giovanni Allemand!, of the diocese of Saluzzo.

Monsignor Giuseppe Castelletto, of the same diocese.

Monsignor Giacinto Vinai, of the diocese of Mondovi.

November 18: Monsignor Alessandro Bodor, of the diocese of Rosnavia.

December 6: Monsignor Giuseppe Nyeste, of the same diocese.

Monsignor Giuseppe Kune, of the diocese of Galveston.

Monsignor Giovanni Vanicek, of the same diocese.

Monsignor Guglielmo Cagnin, of the diocese of Treviso.

Monsignor Francesco Tonolo, of the same diocese.

February 6, 1944: Monsignor Michele Federici, of the diocese of Muro Lucano.

Secret Chamberlains, extraordinary, with sword and mantle:

January 28, 1944: The Right Honorable Count Paolo Blumenstihl (Rome).

Honorary Chamberlains in paonazzo (peacock blue) vestments:

May 28, 1942: Monsignor Stefano Durković, of the diocese of Neosolio.

Monsignor Guglielmo Fegyderes, of the same diocese.

Monsignor Alessandro Vajèik, of the same diocese.

June 17, 1943: Monsignor Giulio Noè, of the diocese of Veszprimia.

Monsignor Stefano Solymar, of the same diocese.

September 23: Monsignor Vendelino Becker, of the diocese of Osanad.

Monsignor Giovanni Pfeiffer, of the diocese of Veszprimia.

Honorary Chamberlains, extraordinary, with sword and mantle:

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December 22, 1943: The Right Honorable Luigi Minarelli della Valle (Rome).

The Right Honorable Francesco Tenella (Rome).

The Right Honorable Corrado Terranova (Rome).

Honorary Secret Chaplains:

June 17, 1943: Monsignor Saba Szabadhegy, of the diocese of Veszprimia.

Monsignor Giuseppe Szemes, of the same diocese.

[*Latin ed. p. 97*]

Ann. et vol. XXXVII, 20 Aprilis 1944 (Ser. U, v. X I) - No. 4 COMMENTARIUM OFFICIALE ACTA PII PP. XII. ALOQUIUM A PIO PAPA XI DIE MARTII A. MCMXLIV HABITUM, CORAM CHRISTIFIDELIBUS OB AERUMNAS BELLI IN URBEM PROFUGIS CETERISQUE DE POPULO, IN FORO SANCTI PETRI IN VATICANO. PROVIDENTI SIMO PATRI CONCLAMANTIBUS.

In the desolation which has deprived you of domestic happiness, you, beloved sons and daughters, whom present calamities have forced to wander, dispersed, without a home, perhaps separated from one another within your own families, often unaware and wandering without news of those to whom you are most closely bound by blood and love, anxious about their fate, as they are anxious about yours; you, however, to whom faith points to a heavenly Father, who has promised to all who love Him to turn all things, even the most grievous, to good; you have come today, drawn and impelled by filial affection, to receive from the Vicar of Christ a word of blessing and comfort. You have gathered around Us, not to learn the anguish of that paternal affection which unites Us with you in sorrow, because you are already aware of this, but to hear from Our own lips and to read on Our face that the sum of your sorrows is entirely Our own and grieves Us in the depths of Our heart. Yes, beloved sons and daughters; the sorrow which unites Us to you is a love which makes you doubly dear to Us, the more dear the more afflicted you are; and be certain that there is not a single one of your pains, not a single one of your anxieties, not a single one of your spiritual and corporal needs, which does not pierce the soul of Ours.

1 Cfr. JBom., 8, 28. ACTA, vol. X I , n. 4. — 20-4-1944. 7

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis — Commentarium Officiale, and are more profound and more painful than those that our own personal sufferings inflict upon us. From the day that we were forced to witness our requests ignored in order to avert the scourge of war, the terrible and disastrous consequences of which we foresaw, our spiritual fatherhood, which already contemplated the countless number of those suffering with

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an eye of anxious solicitude, prepared itself and devoted itself entirely to alleviating their needs and sufferings, to providing – within the unfortunately limited bounds of our material resources – bread and clothing to those who had nothing left and who were in need of everything, and to reuniting those who had been separated by the fighting and invasions. We spared no effort, nor did we neglect any care, so that the populations would not suffer the horrors of deportation and exile; and when the harsh reality came to disappoint our most legitimate hopes, we put everything in motion to at least mitigate its severity. But, conscious of the insufficiency of what was within our power, we did not cease to cry out for help, as a father, who, in his sorrow for his unhappy children, invokes the help of neighbors and distant friends, in whose hearts a generous spirit beats. There were not lacking devoted spirits and benefactors who responded to our cry; our profound gratitude preserves their names in our hearts, and presents them to God, that He may write them in the book of eternal reward. But in this particularly grave hour for the much-suffering City of Rome, torn in the very flesh of its inhabitants, horribly killed, mutilated, or wounded, and where the sufferings have multiplied in intensity and the needs have become more pressing and daily, we again pray, we implore, we urge those who possess the means to come to the aid of others, whether with material offerings, or with labor and the provision of services, not to deny their effective contribution and cooperation to such an urgent and charitable undertaking. For if each city struck, in almost every continent, by a war from the air that knows no laws nor restraints, is already a terrible indictment against the cruelty of such methods of warfare; how could we believe that anyone would ever dare to transform Rome – this venerable city, which belongs to all times and to all peoples, and to which the Christian and civilized world looks with fixed and trembling gaze – into a battlefield, into a theater of war, thereby perpetrating an act that is as militarily inglorious as it is abominable in the eyes of God and of a humanity conscious of the highest and most inviolable spiritual and moral values? Therefore, we cannot but once again turn to the foresight and wisdom of the responsible men, of both belligerent parties, confident that they will not wish to link their name to an...

[*Latin ed. p. 99*]

99. And it has come to pass, that nothing could ever justify before history, but rather they will direct their thoughts, their intentions, their desires, their labors towards the coming of a liberating peace from all internal and external violence, so that their memory may remain a blessing, and not a curse, for ages upon the face of the earth. Beloved people of Rome! In the midst of so many misfortunes and trials, We feel and recognize in the bitterness of Our spirit how all human aids are unequal and inadequate

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to the immense excess of a nameless misery. There are calamities to which even the most generous and liberal hand of man is not sufficient! Therefore, lift up your eyes, beloved sons and daughters, to Him who will give you the strength to carry your cross with living faith and Christian fortitude, to Jesus Christ, our Lord and Savior. To Him We wish to lead you; He Himself invites and says to you: "Come to Me, all you who are weary and burdened, and I will give you rest" (MATTH., 11, 28). He willed to experience the miseries of this earthly life, the evils and afflictions, the pains and torments that come from men. He precedes you with His cross: follow Him. He carries His cross; you also, innocent ones, carry yours in penance and in expiation of your sins and the sins of others, which have provoked the just chastisements of God. He carries the cross for the salvation of the world: carry it also with Him, so that faith and the fear of God, holy customs, and Christian love may flourish in all hearts, in all families, in social life, and in all peoples. He carries the cross for the peace of the world: carry it also with Him, so that you and all of humankind may obtain peace with God and peace among the nations. O Jesus, almighty and eternal God, who deigned to take on our nature, making Yourself our brother and comforter of the afflicted, turn a look of grace and mercy upon this multitude of Our sons and daughters, to whom war has taken away their beloved home, and who, with most grievous anguish, look upon their uncertain and dark future. The faith in You, to which they adhered in their serene and prosperous days, today, when an unspeakable suffering strikes them, has become more than ever their supreme support, their hope, their comfort in all the steps of the hard and painful path towards which the events of war have led them.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Commentarium Officiale O Son of the heavenly Father, divine Wisdom, who directs the course of centuries and the succession of peoples; command the storms and tempests that disturb the tranquility of the human race by You redeemed: abide with us, poor and unhappy ones; act and live with us, so that we may live in You, and You may be at every moment our support, our consolation, our grace, our virtue, our justification, and our forgiveness, in all the failings that human weakness may generate in us. You, who, in the arms of Your most holy and most sweet Mother Mary, and under the watchful care of Your most chaste foster-father, Joseph, willed to be a tender child, a refugee; grant to those who today wander as homeless vagrants, that immutable conformity to the divine will, which then elevated and sanctified the sufferings of Your exile and of Your family. You, who, Master of all the goods of the earth, could say of Yourself: "The foxes have their dens, and the birds of the air their nests; but the Son of man hath not where to lay His head;" – may these Our sons and daughters, burdened by inexpressible distresses and driven from their homes, draw from the example of Your voluntary poverty

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the divine strength and the Christian courage to endure with meritorious patience and dignity the bitterness of their unfortunate lives. Eternal and Supreme Priest, who, for the benevolent purpose of gathering all nations into one fold and under one Shepherd, showed to Peter the way to Rome, and thus placed upon the head of the City a diadem of truth and grace, before which the faithful of the universe reverently and gratefully kneel – take this City, in an hour of ever-increasing dangers, under the great wings of Your omnipotence and Your protection. Grant to those who dwell there to transform these days of fear and distress into times of spiritual reflection, of resolute and sincere return to You and to Your holy law, so often forgotten and violated. O Lord, in the name and in union with all those whom this terrible conflict has cast into mourning, misery, and tears, we beseech You with the prayer of the sacred Liturgy: "Show us, O merciful Lord, Your ineffable mercy, that You may purify us from all sins, and together deliver us from the pains that we deserve for them." Give to all those who confide in You, to see the day arise, in which Shepherd and flock, magnifying You and Your infinite goodness, may exclaim with joy and gratitude: "It is the mercy of the Lord that we are saved!" Yes, saved, here and for all eternity! So be it!

3 MATT., 4

From the Mass: *Pro quacumque necessitate.*

5 Cf. Luke, 3:22. 8:20.

[*Latin ed. p. 101*]

From the Acts of the Holy Father Pius XII, 101, LETTER TO REVEREND FATHER PETER LETURIA, S.J., AND TO THE DOCTORS IN CHARGE OF THE FIRST CHAIR OF ECCLESIASTICAL HISTORY AT THE PONTIFICIAL GREGORIAN UNIVERSITY.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing.

Among the many testimonies of piety and devotion with which the Pontifical Gregorian University has marked the fifth and twentieth years of Our pontificate, We were particularly pleased with the work entitled "Xenia Piana," reverently dedicated to Us by the Doctors in charge, who devote themselves to the study and teaching of ecclesiastical history in that same university. We explained at length, at the beginning of Our pontificate, on the twenty-fourth day of June, in the year 1939, in that address which We gave to the students of both Roman colleges, how such disciplines should be pursued, what norms should be followed in their presentation, and how abundantly the monuments, libraries, and archives of the city provide material for a better and more accurate understanding of the Church's history, from its origins to the present day. We stated that these disciplines, "as they are treated in schools, should not dwell so much on critical and purely

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apologetic questions, although these also have their importance, but rather should always aim to demonstrate the active life of the Church." Indeed, this very life—and it is something We wish to impress upon you again at this time—when kept before our eyes throughout the centuries, greatly contributes to forming a judgment on the condition of the Church and to fostering a sincere love for the Church.

It is clearly evident that this science of Ecclesiastical History will be deficient if its professors are not constantly and increasingly trained in specialized studies, especially since the study of Ecclesiastical History presents dangers, namely, a lack of adequate learning, or the misuse, whether through ignorance or imprudence, of criticism, and, above all, the assessment of Church matters, which, easily influenced by the imitation of non-Catholic authors, often attempts to judge and measure things that far exceed the capacity of our minds. Therefore, after Our Predecessor, the blessed Pope Pius XI, by the Apostolic Constitution *Deus scientiarum Dominus*, established the Ecclesiastical History chair...

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis – A commentary on the primary discipline within the Faculty, as they say, of Theology, has emerged, and the professors of various disciplines have been instructed to prepare their students accordingly. It was fitting that, just as Institutes and Faculties for the training of masters in sacred disciplines already existed in the City, as mentioned in the aforementioned Constitution, so too a complete Faculty of ecclesiastical history should be established within our Gregorian University. Indeed, for ten years now, you have demonstrated diligent effort in the best possible ways, striving to instruct and prepare teachers, and you have wished to offer us nineteen dissertations, carefully prepared by students from various nations and languages. Furthermore, we commend with merit the series "Miscellanea Historiae Pontificiae," which the same Faculty has begun since the first year of Our Pontificate, and whose seventh volume is entitled "Xenia Piana," and we encourage it to strive with your efforts and labors to continue and perfect the work of preserving the monuments of the history of the Papacy, which have been so excellently composed by learned men until now. And nowhere, without a doubt, is it more fitting than in this venerable City, where everything invites it, to investigate and adorn the history of the Roman Pontiffs, for which there previously did not exist a continuous series of commentaries. May your studies, and those of those who will follow in your footsteps, be more fruitful; under the auspices of heavenly patronage, and as a witness of Our charity, We impart the Apostolic Blessing to you, beloved son, and to your colleagues in labor, and to all the students of this Faculty, in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of February, in the fifth year of Our

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Pontificate. PIUS PP. XI

[*Latin ed. p. 103*]

The Most Holy Sacred Congregation of the Holy Office.
ACTA.

MOST HOLY SACRED CONGREGATION

OF THE HOLY OFFICE

DECREE CONCERNING THE LIMITS OF MARRIAGE.

Concerning the limits of marriage, and their relationship and order, certain writings have been published in recent years, which either assert that the primary end of marriage is not the procreation of offspring, or that the secondary ends are not subordinate to the primary end, but are independent of it. In these discussions, the primary end of marriage is defined as something other than what is traditionally understood, such as, for example: the mutual complement and personal perfection of the spouses; the mutual love and union of the spouses, to be fostered and perfected through the transmission of their own person, physically and psychologically; and similar things. In these same writings, sometimes, meanings are attributed to words found in documents of the Church (such as, for example, "end," "primary," "secondary"), which do not correspond to these words, according to the common usage of theologians. This new way of thinking and speaking has given rise to errors and uncertainties; and with a view to avoiding these, the Eminent and Reverend Fathers of this Most Holy Sacred Congregation, entrusted with the safeguarding of faith and morals, in a plenary session held on the fourth day of the week, March 29, 1944, having considered the following question: "Can it be admitted that certain recent opinions hold that the primary end of marriage is not the procreation and education of children, or that the secondary ends are not essentially subordinate to the primary end, but are equally primary and independent?" they decreed: Negatively. And in an audience granted on the fifth day of the week, March 30 of the same month and year, to the Most Reverend Lord Assistant of the Holy Office, after having been informed of all matters, His Holiness, Pope Pius XI, by divine Providence, deigned to approve the present decree, and ordered it to be made public.

Given at Rome, from the Offices of the Holy Office, on the first day of April, 1944.

I. Pepe,
Superintendent of the Sacred Congregation of the Holy Office,

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Notary.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis — Official Commentary ACTA OF THE SACRED ROMAN ROTA TRIBUNALS... I. Causes which were heard in the Sacred Roman Rota in the year 1943, of which the definitive judgment is published only in the dispositive part. I. POMPEIANA. - NULLITY OF MARRIAGE due to clandestine circumstances. Rotal Board: I. Grazioli, Dean, presiding; A. Jullien, H. Quattrocolo, A. Wynen, G. Heard. Defender of the Bond: I. Trezzi. Advocates: C. Pacelli, I. B. Ferrata, and I. Torre. Doubt: "Whether the Rotal judgment of May 25, 1942, should be confirmed, or rejected, in this case." Judgment of January 5: "It is to be confirmed, and therefore it is established that there is nullity of the marriage in this case." II. N. N. - NULLITY OF MARRIAGE due to the wife's impotence and a dispensation regarding a ratified marriage. Rotal Board: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond appointed: G. Cesterie. Advocate appointed by mandate for gratuitous assistance: R. Szenwic. Doubts: I. "Whether there exists nullity of the marriage in this case"; and, negatively: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage already ratified and not consummated, in this case." Judgment of January 9: Regarding I: "Negatively." Regarding II: "Affirmatively, forbidding the woman from entering into other marriages without the consent of the Holy See." III. WESTMONASTERIEN. - NULLITY OF MARRIAGE due to the exclusion of indissolubility. Rotal Board: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond appointed: P. Rutten. Advocate appointed by mandate for gratuitous assistance: R. Romano.

[*Latin ed. p. 105*]

105. Sacred Mountain Tribunal: A Doubt concerning "Whether, in this case, the marriage is null." Judgment of January 9th: "Affirmative." I. WESTMONASTER. - Regarding the Nullity of Marriage due to the exclusion of indissolubility and the good of posterity. Royal Tribunal: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: H. Graziani. Doubt: "Whether the judgment of the Royal Tribunal of March 7th, 1942, should be confirmed or rejected, in this case." Judgment of January 16th: "It is to be confirmed, and therefore, it is established that the marriage is null, in this case; however, it is not permitted for the woman to enter into another marriage, unless she declares, before the Ordinary of her domicile, under oath, that she will fulfill the matrimonial consent as defined in canon 1081, section 2." V. SYRACUSE in AMERICA. - Regarding the Nullity of Marriage due to coercion and fear. Royal Tribunal: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Appointed Defender of the Bond: I. Moretti. Advocate, by mandate

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of gratuitous legal aid: C. Da Silva. Doubt: "Whether the marriage is null, in this case." Judgment of January 16th: "Negative." VI. PISA. - Regarding the Nullity of Marriage due to coercion and fear. Royal Tribunal: H. Quattrocolo, presiding; A. Wynen; G. Heard. Appointed Defender of the Bond: G. Oesterle. Advocates: C. Pacelli; I. Pacelli. Doubt: "Whether the marriage is null, in this case." Judgment of January 20th: "Affirmative." VII. S. PAULI in BRASILIA. - Regarding the Nullity of Marriage due to coercion and fear, and a dispensation concerning a ratified marriage. Royal Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: I. B. Ferrata; I. Torre; and H. Napoleoni, for the plaintiff; E. Ruffini, for the defendant. Doubts: I. "Whether the marriage is null, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a ratified but unconsummated marriage, in this case."

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Commentary. The official decision of January 21st: "Affirmative." (Note: The first question was resolved by a decision of June 27th, 1942.) VIII. BONONIEN. Regarding nullity of marriage based on coercion and fear. Rotalian Tribunal: A. Canestri, presiding; I. Teodori. Defender of the bond appointed: P. Lalli. Advocate: M. A. Pacelli. * Question: "Does nullity of the marriage exist in this case?" Decision of January 21st: "Affirmative." IX. BUFFALEN. Regarding nullity of marriage based on coercion and fear. Rotalian Tribunal: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the bond appointed: R. Bidagor. Advocate, by mandate of gratuitous legal aid: I. Torre. Question: "Does nullity of the marriage exist in this case?" Decision of January 21st: "Affirmative." X. MEDIOLANEN. Regarding nullity due to the husband's impotence, and concerning a dispensation from a ratified marriage. Rotalian Tribunal: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Defender of the bond appointed: S. M. Vitale. Advocate: F. Ifersani. Questions: I. "Does nullity of the marriage exist in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation from a marriage that has been ratified but not consummated, in this case?" Decision of January 26th: "Negative in both cases." XI. PASSAVIEN. Regarding nullity of marriage based on coercion and fear. Rotalian Tribunal: H. Caiazzo, presiding; F. Roberti, A. Fidecicchi. Defender of the bond appointed: C. Da Silva. Advocate, by mandate of gratuitous legal aid: I. Benedetti. Question: "Does nullity of the marriage exist in this case?" Decision of January 27th: "Negative." XII. ROMANA. Regarding nullity of marriage based on coercion and fear. Rotalian Tribunal: I. Grazioli, Dean, presiding; A. Jullien, F. Brennan. Substitute for the Defender of the bond: I. Advocate, by mandate from Stella, of gratuitous legal aid: Hughi. Ques-

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tion: "Should the Rotalian decision of October 30th, 1940, be confirmed, or overturned, in this case?"

[*Latin ed. p. 107*]

Sacred Roman Tribunal, Session of January 29th: "To be confirmed, and therefore to declare the marriage null, in the case." XIII, and also AESERNIEN, excluded due to force and fear – NULLITY OF MARRIAGE, concerning its indissolubility. Roman Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: G. Cesterie. Advocates: C. Pacelli; C. Bernardini. Question: "Does it pertain to declare the marriage null, in the case?" Sentence of February 6th: "Negative." XIV. ROMA. NULLITY OF MARRIAGE due to simulated consent. Roman Tribunal: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: I. B. Ferrata; I. Torre. Question: "Is the sentence of the Roman Tribunal of May 11, 1941, to be confirmed, or to be overturned, in the case?" Sentence of February 8th: "To be overturned, and therefore to declare the marriage null, in the case." XV. TURIN. NULLITY OF MARRIAGE due to the excluded good of posterity. Roman Tribunal: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: S. M. Vitale. Advocate, by mandate of gratuitous patronage: M. D'Alfonso. Question: "Does it pertain to declare the marriage null, in the case?" Sentence of February 17th: "Negative." XVI. ROMA. NULLITY OF MARRIAGE due to the cause of force and fear. Roman Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: I. M. Pinna. Advocate: F. Bersani. Question: "Does it pertain to declare the marriage null, in the case?" Sentence of February 20th: "Affirmative." XVII. TURIN. NULLITY OF MARRIAGE due to the cause of force and fear. Roman Tribunal: H. Caiazzo, presiding; R. Roberti; A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocates: A. Bertola; E. Rufnni. Question: "Does it pertain to declare the marriage null, in the case?" Sentence of February 24th: "Affirmative."

[*Latin ed. p. 108*]

408 Acta Apostolicae Sedis — Official Commentary XVIII. TRIESTE. – NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: A. Jullien, Presiding; H. Quattrocolo; A. Wynen. Defender of the Bond appointed: I. M. Casoria. Advocate appointed by mandate for free legal assistance: F. Cartoni. Question: "Whether the decision of the Royal Tribunal of February 7, 1942, should be confirmed or overturned in this case." Decision of February 24: "To be confirmed, or to declare the nullity of the marriage in this case."

XIX. ANTIOCH, OF THE MARONITES. – NULLITY OF MARRIAGE based on coercion and fear, and on simulated consent. Royal Tribunal: A. Canestri, Presiding; I. Teodori; C. Pecorari. Substitute for the Defender of

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the Bond: A. Del Corpo. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage is established in this case." Decision of March 6: "Negative."

XX. FIESOLE. – NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: A. Wynen, Presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocates: C. Corsanego; R. Romano. Question: "Whether the nullity of the marriage is established in this case." Decision of March 9: "Affirmative."

XXI. ROME. – NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: A. Canestri, Presiding; I. Teodori; O. Pecorari. Defender of the Bond appointed: I. M. Pinna. Advocate appointed by mandate for free legal assistance: F. Cartoni. Question: "Whether the nullity of the marriage is established in this case." Decision of March 13: "Affirmative."

XXII. ROME. – NULLITY OF MARRIAGE due to the husband's impotence and a SUPERSEDING DISPENSATION. Royal Tribunal: I. Grazioli, Dean, Presiding; F. Roberti; A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Bernardini. Question: "Whether the decision of the Royal Tribunal of February 16, 1940, should be confirmed or overturned in this case." Decision of March 16: "To be overturned with regard to one part, or to declare the lack of consummation, but not the impotence."

[*Latin ed. p. 109*]

The Sacred Roman Rota, Session 109, XXIII. FLORENTINA. – Nullity of marriage based on coercion and fear, and on a condition imposed. Rotal Court: H. Quattrocolo, presiding; A. Wynen, G. Heard. Substitute Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. Question: "Does the nullity of the marriage exist in this case?" Judgment of March 17th: "Affirmative."

XXIV. LUGDUNUM. – Nullity of marriage due to the excluded indissolubility. Rotal Court: G. Heard, A. Canestri, presiding; I. Teodori. Substitute Defender of the Bond: I. Stella. Advocate: H. Benignati. Question: "Does the nullity of the marriage exist in this case?" Judgment of March 27th: "Negative."

XXV. N. N. – Nullity of marriage due to the excluded good of procreation. Rotal Court: G. Heard, presiding; A. Canestri, F. Brennan. Defender of the Bond appointed: E. Suarez. Advocate: C. Bernardini. Question: "Is the judgment of the Rotal Court of June 17, 1938, to be confirmed or overturned in this case?" Judgment of April 1st: "It is to be confirmed, and therefore the nullity of the marriage does not exist in this case."

XXVI. KIELCE. – Nullity of marriage based on coercion and fear. Rotal Court: H. Quattrocolo, presiding; A. Wynen, A. Fidecicchi. Substitute Defender of the Bond: A. Del Corpo. Advocate, by mandate of gratuitous legal aid: M. Strojny. Question: "Does the nullity of the marriage exist in this case?" Judgment of April 7th: "Affirmative."

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XXVII. PARENTINA. – Nullity of marriage and of a condition imposed, based on coercion and fear. Rotal Court: G. Heard, A. Canestri, I. Teodori, presiding; C. Pecorari, H. Caiazzo. Defender of the Bond appointed: G. Cesterie. Advocate: D. Lazzarato. Questions: I. "Does the nullity of the judgment, issued in this case by the Tribunal, exist?"

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Official Commentary, dated 6 February 1936; also, "Whether there exists a nullity of marriage, in this case." Sentence dated 12 April: To I: "Negative"; To II: "Affirmative." XXVIII. JANUARY. - NULLITY OF MARRIAGE due to the husband's impotence. Rotational Panel: A. Canestri, Presiding; L. Teodori; F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the auspices of free legal aid: E. Ruffini. Question: "Whether there exists a nullity of marriage, in this case." Sentence dated 12 April: "Negative." XXIX. MONACO and FRISINGEN. - NULLITY OF MARRIAGE due to the husband's impotence. Rotational Panel: A. Wynen, Presiding; G. Heard; F. Roberti. Appointed Defender of the Bond: S. M. Vitale. Advocate appointed under the auspices of free legal aid: M. Strojny. Question: "Whether there exists a nullity of marriage, in this case." Sentence dated 13 April: "Negative." XXX. PISTORIEN. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation concerning a ratified marriage. Rotational Panel: C. Pecorari, Presiding; H. Caiazzo; F. Roberti. Appointed Defender of the Bond: A. a Langasco. Advocate: R. Romano. Questions: I. "Whether there exists a nullity of marriage, in this case"; and to what extent, negatively; II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Sentence dated 14 April: To I: "Negative." To II: "Affirmative, with the husband forbidden from entering into other marriages without the consultation of the Apostolic See." XXXI. ROMA. - NULLITY OF MARRIAGE based on the wife's impotence and a dispensation concerning a ratified marriage. Rotational Panel: A. Jullien, Presiding; H. Quattrocolo; A. Wynen. Appointed Defender of the Bond: A. a Langasco. Advocate: R. Szenwic. Questions: I. "Whether there exists a nullity of marriage, in this case"; and to what extent, negatively; II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Sentence dated 16 April: To I: "Negative." To II: "Affirmative, but with the woman forbidden from entering into other marriages without the consultation of the Apostolic See."

[*Latin ed. p. 111*]

111. The Sacred Roman Rota, Session XXXII. CONCERNING THE NULLITY OF MARRIAGE, based on coercion and fear. Turnus Rotalis: H. Quat-

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trocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: C. Da Silva. Advocate appointed by gratuitous patronage: H. Serafini. Question: "Whether the nullity of the marriage can be established in this case." Sentence of April 21st: "Negative."

XXXIII. ROMANA. CONCERNING THE NULLITY OF MARRIAGE, based on coercion and fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Fidecicchi. Defender of the Bond appointed: R. Bidagor. Advocate: C. Bernardini. Question: "Whether the sentence of the Turnus Rotalis of November 12th, 1940, should be confirmed or rejected in this case." Sentence of April 28th: "To be confirmed, or whether the nullity of the marriage can be established in this case."

XXXIV. CHICAGIEN. CONCERNING THE NULLITY OF MARRIAGE, based on coercion and fear. Turnus Rotalis: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: I. M. Casoria. Advocate appointed by gratuitous patronage: M. Strojny. Question: "Whether the nullity of the marriage can be established in this case." Sentence of April 30th: "Affirmative."

XXXV. N. N. CONCERNING THE NULLITY OF MARRIAGE due to the husband's impotence. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Romano. Question: "Whether the nullity of the marriage can be established in this case." Sentence of May 1st: "Affirmative."

XXXVI. PARENTINA ET POLEN. CONCERNING THE NULLITY OF MARRIAGE due to the husband's impotence and the granting of a dispensation over a ratified marriage. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: F. Romita. Advocate appointed by gratuitous patronage: M. Strojny. Questions: 1. "Whether the nullity of the marriage can be established in this case"; and, negatively, 2. "Whether advice should be given to the Most Holy [Father] concerning a dispensation over a ratified and unconsummated marriage in this case." Sentence of May 8th: "Negative to both."

[*Latin ed. p. 112*]

Acta Apostolicae XXXVII. BERYTEN. Sedis - Commentarium MELCHITARUM. - IURIUM Officiale (redditionis rationum et solutionis). Turnus Rotalis: G. Heard, Ponens, A. Canestri, C. Pecorari. Promotor Iustitiae: I. Pendola. Advocati: C. Bernardini, *pro mandato gratuiti patrocinii*, pro parte actrice; N. Patrizi, pro parte conventa. Dubium: "Utrum et qualem summam pecuniae actori a parte conventa solvenda sit, in casu." Sententia diei 15 Maii: "Firmo manente decreto diei 23 Maii 1936, vi cuius conventus tenetur exhibere omnia regesta aliaque documenta quae possidet ad eparchiae administrationem pertinentia, eundem conventum tenetur ad summam solvendam quae definietur a tribus peritis a S. C. pro Ecclesia Orientali designandis. Interim idem deponat apud dictam S. Congrega-

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tionem titulo cautionis summam libellarum italicarum 100.000, augendam, si casus ferat, prout eadem S. Congregatio opportunum duxerit."

XXXVIII. MECHLINIEN. - NULLITATIS MATRIMONII ex capite vis et metus. Turnus Rotalis: A. Canestri, Ponens, I. Teodori, C. Pecorari. Vinculi Defensor deputatus: I. Benedetti. Advocatus: C. Giusino. Dubium: "Utrum constet de matrimonii nullitate, in casu." Sententia diei 22 Maii: "Negative."

XXXIX. PARISIEN. - NULLITATIS MATRIMONII ob simulatum consentum. Turnus Rotalis: A. Canestri, Ponens, I. Teodori, C. Pecorari. Promotor Iustitiae: I. Pendola. Vinculi Defensoris Substitutus: I. Stella. Advocati: H. Benvignati, I. B. Ferrata. Dubium: "Utrum sententia Rotalis diei 8 Augusti 1939 sit confirmanda, vel infirmanda, in casu." Sententia diei 22 Maii: "Confirmandam esse, ideoque non constare de matrimonii nullitate, in casu."

XL. TAURINEN. - NULLITATIS MATRIMONII ob conditionem appositam. Turnus Rotalis: H. Quattrocolo, Ponens, A. Wynen, G. Heard. Vinculi Defensoris Substitutus: I. Stella. Advocatus: E. Rufiini.

[*Latin ed. p. 113*]

Sacred Roman Rota: "Whether the nullity of a marriage is established in this case." Judgment of May 26th: "Affirmative."

XLI. SPIREN. - NULLITY OF MARRIAGE due to lack of consent, and, subordinately, due to force and fear.

Rota Panel: A. Jullien, presiding; H. Quattrocolo; F. Roberti.

Defender of the Bond appointed: P. M. Lalli.

Advocate appointed gratuitously: M. Strojny.

Question: "Whether the nullity of a marriage is established in this case."

Judgment of June 1st: "Negative."

XLII. REGIEN IN AEMILIA. - NULLITY OF MARRIAGE based on the grounds of force and fear.

Rota Panel: A. Canestri, presiding; I. Teodori; C. Pecorari.

Substitute Defender of the Bond: A. Del Corpo.

Advocates appointed gratuitously: F. X. Parisi, for the plaintiff; C. Da Silva, for the defendant.

Question: "Whether the nullity of a marriage is established in this case."

Judgment of June 5th: "Negative."

XLIII. MEDIOLANEN. - DEFAMATION - INCIDENTAL MATTER.

Rota Panel: I. Teodori, presiding; O. Pecorari; H. Caiazzo.

Promoter of Justice: I. Pendola.

Advocates: H. Benvignati, for the plaintiff; P. Ciprotti, for the defendant.

Questions: I. "Whether the decree of the Tribunal of Pavia of September 30, 1941, can be upheld?"; II. "By whom must the expenses of the incidental

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matter be borne?"

Judgment of June 8th: "To I: 'Negative'; To II: 'The expenses of the incidental matter must be borne by Mr. E.'"

XLIV. ZAGABRIEN. - SEPARATION.

Rota Panel: EL Caiazzo, presiding; F. Roberti; A. Fidecicchi.

Promoter of Justice: I. Pendola.

Advocates appointed gratuitously: G. Felici, for the plaintiff; H. Napoleoni, for the defendant.

Question: "Whether and in what manner, due to whose fault, and with what conditions, a separation regarding the marital bed and cohabitation is permissible in this case."

Judgment of June 9th: "A separation regarding the dwelling is not to be granted; regarding the marital bed, it is to be granted until..."

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis – Official Commentary. The matter, examined by a physician chosen by the Curia, determined that both spouses were healthy. XLV. SECONDIEN. – NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: H. Caiazzo, Presiding; F. Roberti, A. Fidecicchi. The appointed Defender of the Bond: P. M. Rutten. Advocate appointed by the office of free legal aid: R. Szenwic. Question: "Whether the nullity of the marriage is established in this case." Judgment of June 9th: "Negative." XLVI. ROME. – NULLITY OF MARRIAGE based on a defect on the part of the woman, and based on simulated consent on the part of the man. Rotalian Tribunal: H. Quattrocolo, Presiding; A. Wynen, G. Heard. The appointed Defender of the Bond: F. Romita. Advocate: N. D'Alfonso. Question: "Whether the nullity of the marriage is established in this case." Judgment of June 16th: "Negative." XLVII. PARIS. – NULLITY OF MARRIAGE due to the exclusion of indissolubility. Rotalian Tribunal: I. Grazioli, Dean, Presiding; H. Caiazzo, A. Fidecicchi. Substitute Defender of the Bond: I. Stella. Advocates: H. Benvignati, I. B. Ferrata. Question: "Whether the judgment of the Rotalian Tribunal of May 14th, 1937, should be confirmed or overturned in this case." Judgment of June 18th: "To be overturned, and therefore, whether the nullity of the marriage is established in this case." XLVIII. ROME. – NULLITY OF MARRIAGE based on coercion and fear, and on simulated consent, and regarding a dispensation concerning a ratified marriage. Rotalian Tribunal: G. Heard, Presiding; A. Canestri, I. Teodori. Promoter of Justice: I. Pendola. Substitute Defender of the Bond: I. Stella. Advocates: T. Ragusa, C. Pacelli, for the plaintiff; A. Mittiga, for the defendant. Questions: I. "Whether the nullity of the marriage is established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy Father concerning a

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dispensation regarding a marriage that has been ratified but not consummated, in this case." Judgment of June 19th: "Negative in both cases."

[*Latin ed. p. 115*]

Sacra "Romana Rota" 115, XLIX. BERYTEN. MARONITARUM. - Concerning the NULLITY of MARRIAGE, based on coercion and fear, and also due to an impediment of affinity. Rotal Turn: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: G. Oeisterle. Advocate: R. Romano. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 10th: "Affirmative." L. FLORENTINA. - Concerning the NULLITY of MARRIAGE, based on coercion and fear. Rotal Turn: G. Heard, presiding; A. Canestri; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate: P. A. D'Avack. Question: "Is the Rotal sentence of May 2nd, 1941 to be confirmed, or to be overturned, in this case?" Sentence of June 26th: "To be overturned, or the nullity of the marriage exists in this case." L I. N. N. - Concerning the NULLITY of MARRIAGE due to the impotence of the man. Rotal Turn: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Defender of the Bond appointed: I. Moretti. Advocate by mandate of gratuitous patronage: E. Ruffini. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 30th: "Affirmative." LII. MESSANENSIS. - Concerning RIGHTS. - Regarding an action of spoliation. Rotal Turn: H. Quattrocolo, A. Wynen, presiding; G. Heard. Promoter of Justice: I. Pendola. Advocates: H. Benvignati, for the plaintiff; F. Piazza and F. Bersani, for the defendants. Questions: I. "Does the spoliation of the Chapter of Messina exist, by the part of the Episcopal Mensa of Mazara del Vallo and Agrigento?" II. "And, if affirmative: Whether and to what extent the action of spoliation is admissible, or whether it is legitimately prescribed?" III. "And, if affirmative regarding the first part of the second question: What kind of sequestration should be established for the sum to be paid, as a guarantee of the credit?" IV. "And, if affirmative regarding the second part of the second question: Should restitution in integrum be granted to the Chapter of Messina?" Sentence of June 30th: Regarding I: "Affirmative"; Regarding II: "The action of spoliation is admissible from the day the judicial action began before the Sacred Rota."

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis — Official Commentary according to canon 1698, § 2; Ad I I I. ((Nullam statuendam esse sequestrationem summae solvendae »; Ad I V. «Negative».

LUI. CLUSINA. - NULLITY due to force and fear.

Marriage of Tournus: F. Roberti, presiding; A. Fideciechi, F. Brennan.

Defender of the Bond appointed: S. M. Vitale.

Advocates: P. A. D'Avack, A. Mittiga.

Question: "Does nullity of the marriage exist in this case?"

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Judgment of July 6: "Negative."

LIV. STRIGONIEN. - NULLITY due to the excluded good of procreation.

Marriage of Tournus: H. Quattrocolo, presiding; A. Wynen, G. Heard.

Substitute for the Defender of the Bond: A. Del Corpo.

Advocate: D. Lazzarato.

Question: "Does nullity of the marriage exist in this case?"

Judgment of July 7: "Negative."

LV. MEDIOLANEN. — NULLITY of marriage due to force and fear.

Marriage of Tournus: A. Wynen, G. Heard, A. Capestri, presiding; I. Teodori, C. Pecorari.

Substitute for the Defender of the Bond: I. Stella.

Advocate by mandate of gratuitous patronage: D. Lazzarato.

Question: "Is the judgment of the Rotal Court of March 15, 1939 to be confirmed or overturned in this case?"

Judgment of July 8: "To be overturned, or does nullity of the marriage exist in this case?"

LVI. IAURINEN. - NULLITY of marriage due to force and fear.

Marriage of Tournus: C. Pecorari, presiding; H. Caiazzo, F. Roberti.

Defender of the Bond appointed: G. Cesterie.

Advocate by mandate of gratuitous patronage: H. Napoleoni.

Question: "Does nullity of the marriage exist in this case?"

Judgment of July 14: "Affirmative."

LVII. ROMANA. - NULLITY of marriage due to force and fear and affinity.

Marriage of Tournus: A. Canestri, presiding; I. Teodori, C. Pecorari.

Defender of the Bond appointed: I. M. Casoria.

Advocates by mandate of gratuitous patronage: M. D'Alfonso.

[*Latin ed. p. 117*]

117. The Sacred Roman Rota: A question concerning the nullity of a marriage, "in this case." The judgment of July 16th: "Affirmative."

LVIII. MAZARIEN. – Nullity of marriage due to defect, lack of consent, due to ignorance of the nature of marriage, and due to error concerning the person. The Rotal Court: A. Canestri, presiding; I. Teodori; F. Roberti. Defender of the Bond appointed: S. M. Vitale. Advocate: A. Capalti. The question: "Does the nullity of the marriage exist, in this case?" The judgment of July 16th: "Negative."

LIX. SULMONEN. – Nullity of marriage based on the grounds of force and fear. The Rotal Court: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: P. M. Lalli. Advocate, by mandate of gratuitous patronage: F. A. Liuzzi. The question: "Does the nullity of the mar-

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riage exist, in this case?" The judgment of July 17th: "Affirmative."

LX. N. N. – Nullity of marriage due to the exclusion of indissolubility and the good of procreation. The Rotal Court: A. Wynen, presiding; G. Heard; F. Brennan. Defender of the Bond: I. Trezzi. Advocates: I. B. Ferrata; I. Torre. The question: "Does the nullity of the marriage exist, in this case?" The judgment of July 20th: "Affirmative."

LXI. CULMEN. – Nullity of marriage due to a condition imposed. The Rotal Court: F. Roberti, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: E. Suarez. Advocate, by mandate of gratuitous patronage: F. Bersani. The question: "Is the judgment of the Rotal Court, concerning the validity of the marriage, of January 30, 1936, to be confirmed, or rejected, in this case?" The judgment of July 27th: "It is to be confirmed, or it does not exist that the marriage is null, in this case."

LXII. ROMANA. – Nullity of marriage due to an impediment to the bond. The Rotal Court: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Promoter of Justice: I. Pendola. Defender of the Bond appointed: R. Bidagor. The question: "Does the nullity of the marriage exist, in this case?" The judgment of July 28th: "Affirmative."

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis – Official Commentary LXIII. N. N. – NULLITY OF MARRIAGE due to the impotence of the man. Turnus Rotalis: H. Quattrocolo, A. Wynen, presiding; G. Heard. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of free patronage: M. Strojny. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of July 28: "Affirmative, the man is forbidden from entering into other marriages." LXIV. N. N. – NULLITY OF MARRIAGE due to impotence. Turnus Rotalis: A. Canestri, presiding; I. Teodori, C. Pecorari. Promoter of Justice: I. Pendola. Defender of the Bond: I. Trezzi. Advocates: I. Torre, H. Napoleoni. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of July 31: "Affirmative." LXV. N. N. – NULLITY OF MARRIAGE due to the exclusion of the common good of procreation. Turnus Rotalis: G. Heard, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of free patronage: F. Bersani. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of July 31: "Affirmative." LXVI. N. N. – NULLITY OF MARRIAGE due to affinity arising from an illicit union. Turnus Rotalis: A. Wynen, G. Heard, presiding; A. Canestri, I. Teodori, C. Pecorari. Appointed Defender of the Bond: I. M. Pinna. Advocates by mandate of free patronage: R. Romano, for the plaintiff; E. Ruffini, for the defendant. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of August 5: "Affirmative." LXVII. ROMANA. – REGARDING A PENSION OR PAYMENT. Turnus Rotalis: I. Grazioli, Dean, presiding; A. Jullien, A. Wynen, F. Roberti, A. Fidecicchi. Promoter of Justice: I. Pendola. Advocates: I. B.

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Nicola, F. Bersani, for the plaintiff; C. Pacelli, I. Torre, for the defendant. Doubts: I. "By what measure and within what time limits are the Sees of Catanensis and Mazariensis obligated to pay to the Liberian Chapter?"

[*Latin ed. p. 119*]

The Sacred Roman Rota decreed on August 6th: Regarding point 1, "Negative." Regarding point 11, "It is provided in the first [decree]."

LXVIII. TRIESTE. – Concerning the nullity of marriage based on coercion and fear. Rotal Session: G. Heard, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Attorney appointed under the auspices of free legal aid: M. Arattukulam. Question: "Does the nullity of the marriage exist in this case?" Sentence of August 7th: "Negative."

LXIX. PACTEN. – Concerning the nullity of marriage due to the woman's lack of affection. Rotal Session: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Appointed Defender of the Bond: P. M. Rutten. Attorney: A. Mittiga. Question: "Does the nullity of the marriage exist in this case?" Sentence of August 10th: "Affirmative."

LXX. NAPLES. – Concerning the nullity of marriage based on coercion and fear. Rotal Session: H. Caiazzo, presiding; F. Roberti; A. Fidecicchi. Appointed Defender of the Bond: G. Cesterie. Attorney: A. Mittiga. Question: "Does the nullity of the marriage exist in this case?" Sentence of August 10th: "Affirmative."

LXXI. PALERMO. – Concerning the nullity of marriage based on coercion and fear. Rotal Session: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Appointed Defender of the Bond: I. Moretti. Attorneys appointed under the auspices of free legal aid: M. D'Alfonso; C. Da Silva. Question: "Does the nullity of the marriage exist in this case?" Sentence of October 16th: "Negative."

LXXII. OSNABRUG. – Concerning the nullity of marriage due to the exclusion of indissolubility. Rotal Session: H. Caiazzo, presiding; F. Roberti; A. Fidecicchi. Substitute for the Defender of the Bond: A. Del Corpo. Attorneys: R. Romano; M. Strojny.

[*Latin ed. p. 120*]

180 Acta Apostolicae Sedis – Official Commentary. Question: "Whether, in this case, the marriage is null." Judgment of October 16th: "Negative." LXXIII. N. N. – NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Court: G. Heard, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Bernardini. Question: "Whether, in this case, the marriage is null." Judgment of October 16th: "Affirmative." LXXIV. N. N. – NULLITY OF MARRIAGE due to the impotence of the man. Rotational Court: A. Wynen, presiding; G. Heard; A. Canestri. Appointed Defender of the Bond: F. Romita. Advocate appointed

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by mandate of gratuitous assistance: A. Merlo. Question: "Whether, in this case, the marriage is null." Judgment of October 23rd: "Affirmative, with the prohibition to the man of entering into another marriage." LXXV. CONCERNING THE HOLY FAITH IN ARGENTINA. – NULLITY OF MARRIAGE under the head of force and fear. Rotational Court: H. Caiazzo, presiding; F. Roberti; A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocates: P. Motus; B. Pellegrini. Question: "Whether, in this case, the marriage is null." Judgment of October 27th: "Negative." LXXVI. VITERBO. – NULLITY OF MARRIAGE due to a condition imposed. Rotational Court: A. Wynen, presiding; G. Heard; F. Roberti. Appointed Defender of the Bond: F. Romita. Advocate appointed by mandate of gratuitous assistance: G. Felici. Question: "Whether, in this case, the marriage is null." Judgment of November 6th: "Negative." LXXVII. ALBA IULIA. – NULLITY OF MARRIAGE under the head of force and fear. Rotational Court: A. Canestri, presiding; I. Teodori; C. Pecorari. Appointed Defender of the Bond: F. Romita. Advocate appointed by mandate of gratuitous assistance: I. Benedetti. Question: "Whether, in this case, the marriage is null." Judgment of November 13th: "Affirmative."

[*Latin ed. p. 121*]

Sacra LXXVIII. The Roman Rota, Session 121. – Concerning the nullity of a marriage, based on a condition imposed, due to a defect in form, or due to the nullity of a dispensation at its root. The Rotal Session: A. Canestri, presiding; I. Teodori; C. Pecorari. The Substitute for the Defender of the Bond: I. Stella. Advocates: P. Mottis; B. Pellegrini. The Question: "Whether the nullity of the marriage is established in this case." The judgment of November 13th: "Negative."

LXXIX. The Apostolic Administration for the Bulgarians. – Concerning the nullity of a marriage, based on coercion and fear. The Rotal Session: C. Pecorari, presiding; H. Caiazzo; F. Roberti. The Defender of the Bond appointed: G. Cesterie. Advocate appointed by mandate for gratuitous assistance: H. Serafini. The Question: "Whether the nullity of the marriage is established in this case." The judgment of November 16th: "Negative."

LXXX. SALISBURGEN. – Concerning the nullity of a marriage, due to the exclusion of the good of the offspring. The Rotal Session: H. Quattrocolo; A. Wynen, presiding; G. Heard. The Defender of the Bond appointed: G. Cesterie. Advocate: E. RuflSni. The Question: "Whether the judgment of the Rotal Session of April 17th, 1942, should be confirmed or rejected in this case." The judgment of November 24th: "To be confirmed, that is, that the nullity of the marriage is established in this case."

LXXXI. N. N. – Concerning the nullity of a marriage, due to the exclusion of both indissolubility and the good of the offspring. The Rotal Session: A. Jullien, presiding; H. Quattrocolo; A. Wynen. The Defender of the Bond appointed: F. Romita. Advocate appointed by mandate for gratuitous as-

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sistance: F. Bella Rocca. The Question: "Whether the judgment of the Rotal Session of October 30th, 1941, should be confirmed or rejected in this case." The judgment of November 27th: "To be rejected, therefore, that the nullity of the marriage is established in this case."

LXXXII. ROMANA. – Concerning the nullity of a marriage, due to the impotence of the man and a dispensation granted *super rato*. The Rotal Session: I. Grazioli, Dean, presiding; A. Jullien; H. Quattrocolo. The Defender of the Bond appointed: A. a Langasco.

[*Latin ed. p. 122*]

Acts of the Apostolic See - Official Commentary of the Advocates: I. B. Ferrata, I. Torre. Question: "Whether the Royal Sentence of April 25, 1941, concerning the second question, should be confirmed or rejected, in this case, or whether advice should be given to the Most Holy [Father] regarding a dispensation from a valid but unconsummated marriage, in this case." Sentence of November 30: "Negatively, regarding the first part; affirmatively, regarding the second part, that is, advice should be given to the Most Holy [Father] regarding a dispensation from a valid but unconsummated marriage, in this case, to the man, forbidding him from entering into other marriages without the consultation of the Apostolic See." LXXXIII. NEW YORK. - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: H. Caiazzo, presiding; F. Roberti, A. Fidecicchi. Defender of the Bond appointed: I. Calvi. Advocate: P. Ciprotti. Question: "Whether the nullity of the marriage is established, in this case." Sentence of December 4: "Affirmatively." LXXXIV. PAVIA. - NULLITY OF MARRIAGE due to the husband's hatred. Royal Tribunal: G. Heard, presiding; A. Canestri, I. Teodori. Promoter of Justice: I. Pendola. Defender of the Bond appointed: G. Oesterle. Advocate: F. Bersani. Question: "Whether the nullity of the marriage is established, in this case." Sentence of December 4: "Affirmatively." LXXXV. VENICE. - NULLITY OF MARRIAGE of the issue, due to the excluded common good. Royal Tribunal: A. Canestri, presiding; I. Teodori, F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocates: D. Lazzarato, C. Da Silva. Question: "Whether the nullity of the marriage is established, in this case." Sentence of December 4: "Affirmatively." LXXXVI. VICARIATE APOSTOLIC OF EGYPT. - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: H. Quattrocolo, presiding; A. Wynen, G. Heard. Substitute for the Defender of the Bond: A. Del Corpo. Advocate, by mandate of gratuitous patronage: C. Bernardini. Question: "Whether the Royal Sentence of July 25, 1940, should be confirmed or rejected, in this case."

[*Latin ed. p. 123*]

The Sacred Roman Rota delivered its judgment on December 7th: "The matter is to be examined, or it is established concerning the nullity of the

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marriage, in this case." LXXXVII. IANUENA. - Concerning the nullity of a marriage due to coercion and fear. The Rotal Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: F. Romita. Advocate: M. Strojny. The Question: "Whether it is established concerning the nullity of the marriage, in this case." The judgment of December 11th: "Affirmative." LXXXVIII. ALBA IULIA. - Concerning the nullity of a marriage due to clandestine circumstances. The Rotal Tribunal: I. Teodori, presiding; C. Pecorari; H. Caiazzo. Defender of the Bond appointed: P. M. Lalli. Advocate, by mandate of gratuitous legal aid: E. Ruffini. The Question: "Whether it is established concerning the nullity of the marriage, in this case." The judgment of December 14th: "Negative." LXXXIX. DETROITEN. - Concerning the nullity of a marriage due to the aversion of the woman. The Rotal Tribunal: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: C. Bernardini. The Question: "Whether it is established concerning the nullity of the marriage, in this case." The judgment of December 16th: "Affirmative." XC. NEAPOLIS. - Concerning the nullity of a marriage due to coercion and fear. The Rotal Tribunal: H. Caiazzo, presiding; F. Roberti; A. Fidecicchi. Defender of the Bond appointed: I. Benedetti. Advocate: I. Torre. The Question: "Whether it is established concerning the nullity of the marriage, in this case." The judgment of December 17th: "Negative." XCI. TAURINUM. - Concerning the nullity of a marriage due to a condition imposed. The Rotal Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: I. M. Pinna. Advocate: I. Gjetti. The Question: "Whether it is established concerning the nullity of the marriage, in this case." The judgment of December 18th: "Negative." XCII. CORISOPITEN. - Concerning the nullity of a marriage due to a condition imposed. The Rotal Tribunal: G. Heard, presiding; A. Canestri; I. Teodori.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary of the Substitute of the Defender of the Bond: I. Estella. Advocate: M. D'Alfonso. Question: "Whether the Royal Sentence of October 25, 1939, should be confirmed or annulled, in the case." Sentence of December 18: "It is to be confirmed, or it does not pertain to the nullity of the marriage, in the case." XCIII. ROMANA - NULLITY OF MARRIAGE under the head of force and fear, and consent. Royal Tribunal: F. Roberti, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: F. Romita. Advocate: R. Fiamingo. Question: "Whether the nullity of the marriage is established, in the case." Sentence of December 21: "Negatively." XCIV. ROMANA. - NULLITY OF MARRIAGE under the head of force and fear. Royal Tribunal: H. Caiazzo, presiding; F. Roberti; A. Fidecicchi. Defender of the Bond appointed: F. Romita. Advocate by mandate of gratuitous patronage: F. Bersani. Question: "Whether the nullity of the marriage is established, in the case." Sen-

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tence of December 23: "Affirmatively." XCV. TERGESTINA. - NULLITY OF MARRIAGE under the head of force and fear. Royal Tribunal: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: L. M. Casoria. Advocate by mandate of gratuitous patronage: I. Ojetti. Question: "Whether the nullity of the marriage is established, in the case." Sentence of December 29: "Negatively." II. Causes which were concluded in the same year of 1943, or which, without a definitive sentence, came to an end due to particular circumstances; to which are added decrees concerning appeals against the rejection of petitions. I. OENIPONTANA. - Nullity of marriage, under the head of force and fear, before the Reverend Father D. Andrea Jullien. Since no procedural act was filed for a year, the Reverend Father, presiding, by decree of January 2, declared the appeal abandoned, and ordered that the records of the case be placed in the archive.

[*Latin ed. p. 125*]

Sacra Romana Rota I I. ROMA. – Concerning the nullity of a marriage, pending before the Most Reverend Judge Andrea Jullien. Since no procedural act has been taken for a year, the Most Reverend Judge, by decree of January 2nd, declared the appeal abandoned and ordered the records to be placed in the archive.

I I I. OSNABRUGEN. – Concerning the nullity of a marriage, due to the excluded indissolubility, before the Most Reverend Judge Andrea Jullien. Since it is established by the document presented that the defendant has passed away, the Most Reverend Judge, by decree of January 2nd, ordered the records of the case to be placed in the archive.

I V. LAUDEN. – Concerning the nullity of a marriage, due to the woman's lack of affection, before the Most Reverend Judge William Heard. Since no procedural act has been taken for a year, the Most Reverend Judge, by decree of January 5th, declared the appeal abandoned and ordered the records of the case to be placed in the archive.

V. FLORENTINA. – Concerning the nullity of a marriage, due to the woman's impotence, before the Most Reverend Judge Cesare Pecorari. Since no procedural act has been taken for a year, the Most Reverend Judge, by decree of January 11th, declared the petition closed, according to canon 1736.

VI. TEMPLEN, or CALARITANI. – Concerning the nullity of a marriage, regarding the rejection of the petition, before the Most Reverend Judge Cesare Pecorari. The Fathers of Tournon, by decree of February 3rd, decided that the petition should be admitted.

V I I. WESTMONASTERIEN. – Concerning the nullity of a marriage, due to the excluded benefit of offspring, before the Most Reverend Judge William Heard. Since no procedural act has been taken for two years or more, the Most Reverend Judge, by decree of February 18th, declared the

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commission dissolved and ordered the records of the case to be placed in the archive.

VIII. VICARIATUS APOSTOLICI DE THANH Hol. – Concerning the nullity of a marriage, based on coercion and fear, before the Most Reverend Judge William Heard. Since the parties have reconciled, the Most Reverend Judge, by decree of February 18th, according to canon 1135, declared the case closed and ordered the records of the case to be placed in the archive.

[*Latin ed. p. 126*]

Acts of the Apostolic See, Volume IX, VARSOVIAN. - Regarding the nullity of a marriage, or the exclusion of its indissolubility, before the Most Reverend Doctor William Heard. Since one of the parties to the marriage is deceased, the Reverend Father Ponens, by decree of February 18th, declared the cause concluded and ordered the records of the cause to be placed in the archives. X. OYPREN. MARONITE. - Regarding rights, before the Reverend Father William Heard. Since no procedural act has been presented for more than two years, the Reverend Father Ponens, by decree of February 18th, declared the commission dissolved and ordered the records of the cause to be placed in the archives. X I. PISAUREN. - Regarding the nullity of a marriage, due to the exclusion of the common good of procreation, before the Most Reverend Father Julius Grazioli, Dean. Having considered that the plaintiff has abandoned the prosecution of the cause due to a lack of evidence, the Most Reverend Father Ponens, after hearing the Defender of the Bond, by decree of February 23rd, decreed that the records of the cause should be placed in the archives. X I I. VRATISLAVIEN. - Regarding the nullity of a marriage, based on the grounds of force and fear, and due to a lack of consent, before the Reverend Father Andrea Jullien. Since no procedural act has been presented for a year, the Reverend Father Ponens, by decree of March 3rd, declared the appeal abandoned, and ordered the records of the cause to be placed in the archives. XIII. PLATIEN. - Regarding the nullity of a marriage, based on the grounds of force and fear, before the Most Reverend Father Julius Grazioli, Dean. Since the death of one of the parties to the marriage is now certain, the Most Reverend Father Ponens, after hearing the Defender of the Bond, by decree of March 4th, decreed that the records of the cause should be placed in the archives. XIV. TERGESTINA. - Regarding the nullity of a marriage, based on the grounds of force and fear, before the Reverend Father Henry Caiazzo. Since one of the parties to the marriage has passed away, the Reverend Father Ponens, after hearing the Defender of the Bond, by decree of March 15th, declared the cause concluded, and ordered the records of the cause to be placed in the archives. X V. MARIANOPOLITANA. - Regarding the nullity of a marriage, due to the exclusion of the common good of procreation, before the Reverend Father Albert Canestri. Since the plaintiff, by letter dated November 13, 1940, to the Marianopolitan Curia, declared that he

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was abandoning the cause, the Reverend Father Ponens, by decree of March 23rd, declared that he accepted the abandonment, and ordered the records of the cause to be placed in the archives.

[*Latin ed. p. 127*]

127. Sacred Roman Rota, XVth Session. PARENTINA. Concerning the nullity of a marriage, regarding a gratuitous offering – sponsorship, before the Most Reverend Doctor Albert Canestri. Since no judicial act was performed within the time established by law to pursue the appeal, the Most Reverend Doctor, by decree of March 24th, declared the appeal abandoned, and ordered that the records of the case be placed in the archives.

XVII. PARISIAN. Concerning the nullity of a marriage, or the exclusion of indissolubility and the good of the offspring, before the Most Reverend Doctor Albert Canestri. Since no procedural act was performed within the time established by law to pursue the appeal, the Most Reverend Doctor, by decree of April 15th, declared the appeal abandoned, and ordered that the records of the case be placed in the archives.

XVIII. TERGESTINA. Concerning the nullity of a marriage, regarding a matter pertaining to military service, before the Most Reverend Doctor Francis Roberti. Considering the renunciation of the plaintiff, and after hearing the declarations of the Promoter of Justice and the Defender of the Bond, the Most Reverend Doctor, by decree of May 14th, admitted the renunciation and ordered that the records of the case be placed in the archives.

XIX. CUNEEN. Concerning the nullity of a marriage, due to the wife's impotence, before the Most Reverend Doctor John Teodori. Since no procedural act was performed within the time established by law, the Most Reverend Doctor, by decree of May 25th, declared the appeal abandoned, and ordered that the records of the case be placed in the archives.

XX. FLORENTINA. Concerning the nullity of a marriage, based on coercion and fear, before the Most Reverend Doctor John Teodori. Since no judicial act was performed within the time established by law, the Most Reverend Doctor, by decree of May 25th, declared the appeal abandoned, and ordered that the records of the case be placed in the archives.

XXI. TERGESTINA. Concerning the nullity of a marriage, regarding a further presentation of the case, before the Most Reverend Doctor Arcturus Wynen. Since the cause has come to an end due to the death of the plaintiff, the Most Reverend Doctor, by decree of May 25th, ordered that the records of the case be placed in the archives.

XXII. APOSTOLIC VICARIATE OF ALEPPO. Concerning the nullity of a marriage, due to an impediment of consanguinity, before the Most Reverend Doctor John Teodori. Since in the case, a special circumstance, as mentioned in canon 1990, has occurred, and two judgments have been ren-

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dered in conformity, one administrative and the other...

[*Latin ed. p. 128*]

Acts of the Apostolic See - Official Commentary 128. Judicially, Most Holy Lord, on May 25th, graciously granted dispensation regarding the prosecution of the appeal. XXIII. FLORENTINA. - Regarding the nullity of a marriage, due to the husband's impotence, before the Reverend Father Henry Caiazzo. Since the plaintiff, having obtained a temporary dispensation from the Supreme Pontiff regarding the matter, renounced the appeal against the sentence of the Tribunal of Florentina on April 7th, 1942, the Reverend Father Ponens, after hearing the Defender of the Bond, by decree of July 26th, ordered that the records of the case be placed back in the archives of the Holy See. XXIV. PRATEN, or FLORENTINA. - Regarding the nullity of a marriage, due to the husband's impotence, before the Reverend Father Henry Caiazzo. Since the agreed-upon deadline has passed, the Reverend Father Ponens, by decree of October 12th, ordered that the records of the case be placed in the archive. XXV. IANUEN. - Regarding the nullity of a marriage, due to the exclusion of the good of procreation, before the Reverend Father John Theodori. Since no procedural act has been taken for a year and more, the Reverend Father Ponens, by decree of October 19th, declared the appeal abandoned, and ordered that the records of the case be placed in the archive. XXVI. VILNEN. - Regarding the nullity of a marriage, concerning the rejection of the petition, before the Reverend Father Andrea Jullien. Considering the reasons presented by the appellant, the Fathers of Tournon, by decree of November 27th, declared that the appellant was not the direct and culpable cause of the nullity of the marriage, and therefore, there was no basis for the rejection of the petition.

[*Latin ed. p. 129*]

May 20, 1904. Year and Volume XXXVI (Series II, No. XI) - No. 5. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. PIUS XII. ENCYCLICAL LETTER TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS, MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE, CONCERNING SAINT CYRIL, PATRIARCH OF ALEXANDRIA, MARKING THE FIFTEENTH CENTURY SINCE HIS PIOUS DECEASE.

PIUS PP. XII. TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

The most illustrious Saint Cyril, Patriarch of Alexandria, ornament of the Oriental Church and defender of the Virgin Mother of God, has always been held in the highest esteem by the Church; and We desire now, in haste, to recall these praises, as the fifteenth century since he happily exchanged this earthly exile for his heavenly homeland draws to a close.

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Indeed, Our Predecessor, Saint Celestine I, already called him "a defender of the Catholic faith," "an approved priest," and "an apostolic man"; and the ecumenical Council of Chalcedon not only approved of his doctrine for refuting new errors, but also... [The text is incomplete here.]

[*Latin ed. p. 130*]

The Acts of the Apostolic See – Official Commentary, 4, calls her to assistance, but does not hesitate to compare her also with the wisdom of St. Leo; and that very Doctor himself praises and commends her writings, because they are entirely in accord with the faith of the Holy Fathers. The Fifth Ecumenical Council, held in Constantinople, also showed no less veneration for the authority of St. Cyril; and many years later, when there was a dispute about the two wills in Christ, his opinion was again vindicated, both in the first Lateran Council and in the Sixth Ecumenical Council, from the errors of the Monothelites, who falsely accused her of being tainted by them. Indeed, our most holy predecessor, Agathus, himself "was a defender of the truth" and "a steadfast preacher of the orthodox faith." 5 6 7 8 9 Therefore, we consider it very fitting to briefly present before all, and especially before those who, being from the Eastern Church, rightly and deservedly glory in this athlete of Christian wisdom and apostolic fortitude, her most upright life, her faith, and her virtue. Born into a noble family, and, as tradition tells us, raised to the Alexandrian see in the year 446, she fought with a vigilant and fearless spirit, first against the Novatians and other corrupters of the true faith, and then through her words, her writings, and the decrees she issued. Later, when the impious heresy of Nestorius spread through the Eastern regions, she, as vigilant as a shepherd, detected the new errors that were arising, forbade them with all diligence to her entrusted flock, and, especially at the Council of Ephesus, she was an unyielding defender and a most wise teacher of the divine motherhood of the Virgin Mary, the hypostatic union in Christ, and the primacy of the Roman Pontiff. But since our blessed predecessor, Pope Pius XI, in this ecumenical council... 4 Cf. MANSI, V I , 953, 956-7; V I I , 9. * Cf. Ep. ad Imp. Theodosium : MIGNE, P. 6 Cf. 7 Cf. MANSI, X, 1076 sq. 8 Cf. MANSI, XI, 270 sq. 9 Cf. ib., 262 sq. MANSI, IX, 231 sq. L., L I V , 891.

[*Latin ed. p. 131*]

Acts of the Popes, 131, XII: When the quincentenary of the memory of Saint Cyril was celebrated in the year 1931, the Encyclical Letters *Lux Veritatis* eloquently described the most important aspects of Saint Cyril's work in this most serious matter, and we consider it superfluous to recount them individually again. However, it was not enough for Cyril to vigorously combat the emerging heresies, to zealously defend the integrity of the Catholic doctrine, and to present it with all diligence in its clear light; but he also, as far as he could, strove repeatedly to bring back erring brothers to

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the right path and to the truth. When the Bishops of the province of Antioch had not yet recognized the authority of the sacred Council of Ephesus, he himself was eager to bring about, after long deliberations, their eventual full reconciliation. And after, with God's help, he was able to reconcile such a blessed peace, and to defend it against detractors, and to diligently protect it, he hastened to go to the heavenly realm, ready for eternal reward and glory, in the year 444. The faithful of the Eastern rite not only place him among the "Fathers of the Ecumenical Councils," but also venerate him with the highest praise in their liturgical prayers. "Illuminated by the flames of the Holy Spirit," the Greeks sing in the Menaion on the ninth day of the month of June, "you shone forth like a radiant sun, and you proclaimed oracles; you sent forth your dogmas to all the corners of the world, illuminating all, O most blessed and divine one, pursuing the darkness of heresies with the power and strength of him who shone forth from the Virgin." And rightly and most deservedly, the children of the Eastern Church rejoice in this holy Father. In him, three qualities shine forth in a most peculiar way, which also distinguished the other Fathers of the East: namely, extraordinary sanctity of life, in which a special devotion to the highest Divine Parent is clearly evident; a truly wonderful doctrine, for which reason...

[*Latin ed. p. 132*]

The Acta Apostolicae Sedis – the official commentary on the sacred rites, by decree of July 28th, in the year 1832 – declared him a Doctor of the Universal Church; and with active and diligent care, with an unwavering spirit, he refuted the attacks of heretics, upholding, defending, and, as much as possible, propagating the Catholic faith. However, while we greatly commend all Christians for honoring Saint Cyril with profound veneration, we also lament that not all have attained that most desirable unity, which he so vehemently desired and promoted; and we are particularly saddened by this in our present times, when all the faithful must, with united minds and efforts, be gathered into one Church of Jesus Christ, so that a united, harmonious, and steadfast front may resist the ever-increasing efforts of impiety. In order that these things may be accomplished, it is absolutely necessary that all, following the footsteps of Saint Cyril, attain that harmony of minds, which must be bound by three bonds, in the way that Jesus Christ, the Founder of the Church, willed to bind and contain it with a bond that is supremely strong and unbreakable: namely, one in the Catholic faith, one in charity towards God and towards all, and finally, one in obedience and submission to the legitimate hierarchy, given by the Divine Redeemer Himself. These three bonds, as you well know, Venerable Brothers, are so necessary that if any one of them is lacking, true unity and harmony in the Church of Christ cannot even be understood.

Indeed, the Patriarch of Alexandrinus, in diligently striving to attain and

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maintain true concord, as he has been throughout his tumultuous life, we hope that he will continue to be a most excellent teacher and example for all, and especially in this present time, as we consider the unity of the Christian faith, no one can ignore his unwavering zeal for...

[*Latin ed. p. 133*]

By the authority of Pope Pius XIII, section 133, he vigorously defends this principle: "We, who love truth and the dogmas of truth, will by no means follow those (heretics), but, adhering to the footsteps of the Holy Fathers, we will guard the deposit of divine revelation against all errors." He was prepared to contend to the death, enduring the most bitter things. "For me," he writes, "to labor, to live, and to die for the faith which is in Christ is the greatest desire." "Therefore, nothing moves me, neither injury, nor insult, nor reproaches... Only that the faith remain whole and sound." And desiring the palms of martyrdom with a courageous and noble spirit, he uttered these most generous words: "I have resolved to endure any labor, and to suffer any torment, even those which are considered among the most grievous of tortures, for the sake of Christ's faith, until at last I may receive a death pleasing to me for this cause." "For if we have feared to preach the truth for the glory of God, lest we fall into some trouble, how then shall we praise the contests and triumphs of the holy martyrs before the people?"

When, in the monasteries of Egypt, there were many who held the most bitter discussions about the new Nestorian heresy, the vigilant pastor admonishes the monks about the deceptions and dangers of this doctrine, not to inflame disputes and verbal wranglings, "but so that if anyone should afterward approach you, opposing the truth for their own benefit, you may avoid the ruin of error yourselves, and may, with suitable reasons, lead others as well, so that they may constantly retain the faith which has already been handed down to the churches by the holy Apostles, as a pearl, in their hearts." And he clearly points out – as all will easily recognize who have read the letters which he himself wrote concerning the cause of the Antiochians –

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary: This Christian faith, which we must preserve and defend with all our strength, has been handed down to us through the Sacred Scriptures and the teachings of the holy Fathers, and has also been clearly and legitimately presented to us through the living and infallible Magisterium of the Church. When the Bishops of the Antioch province sought to restore and maintain peace, they considered it sufficient to retain only the Nicene Creed. However, Saint Cyril, firmly embracing the Nicene Creed himself, also demanded that his brother Bishops in the episcopacy condemn and reject the Nestorian heresy in order to strengthen unity. Indeed, it is not enough to simply receive

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the documents of the ancient ecclesiastical Magisterium with a receptive mind, but it is also necessary to embrace with a humble and faithful spirit all that the Church commands us to believe under the authority of its supreme power. Moreover, under the guise of promoting concord, it is not permissible to conceal even one dogma; for as the Patriarch of Alexandria warns: "Indeed, to desire peace is the highest good and the most important thing... but for this reason, the virtue of piety in Christ should not be neglected." Therefore, the path and method that do not lead to the most desired return of erring children to the fraternal and correct unity in Christ is not that which merely pursues the main points of doctrine, in which all, or at least most, of those who boast the Christian name, might agree; but rather, that which lays the foundation for universal and integral divine truths, as the basis for the concord and consensus of the faithful. Saint Cyril of Alexandria serves as an example to all in his zealous fortitude in maintaining and defending the integrity of the faith. He himself, having scarcely detected the error of Nestorius, refuted him through letters and other writings, called upon the Roman Pontiff, and, representing his person at the Council of Ephesus, boldly and with an unwavering heart refuted and condemned the heretical sect with his remarkable doctrine; so that all the Fathers of the Council, having read... 17 1 8 17 Cf. Ep. 55: ib... 292-263. 1 8 Ep. 6 1 : ib., 325.

[*Latin ed. p. 135*]

Acta Pii Papae XII, 135: Publicly, the letter of Cyril, which is called dogmatic, was affirmed by a solemn judgment to be entirely in accordance with the true faith. Furthermore, because of this apostolic zeal, he was unjustly deprived of his Episcopal office, and he endured the injuries of brothers, the condemnation of an illegitimate council, many imprisonments and hardships, all with a serene and unconquered spirit. Moreover, he did not hesitate to openly oppose, not only to Bishops who strayed from the path of truth and concord, but even to the very Emperor himself, for the sake of the most holy office of conscience. And, as all know, he wrote almost countless volumes for the preservation and defense of the Christian faith, from which the most excellent examples shine forth of his wisdom, his fearless courage, and the fruitfulness of his pastoral care.

II. To the bond of faith, charity must be added, by which we are all united with one another and with Christ; and this charity, inspired and moved by the Divine Spirit, connects the members of the Mystical Body of the Redeemer with an unbreakable bond. This charity does not hesitate to embrace even those who are astray and deceived in their way; and this, indeed, can be seen in the wonderful conduct of St. Cyril. For, although he vehemently refuted the heresy of Nestorius, he openly asserted, being inflamed by charity, that he would not allow anyone to confess that they loved Nestorius more ardently than he himself did. And this not without

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reason. For those who stray from the right path are to be regarded as ailing brothers, and to be treated with gentle and soothing care. In this regard, it is helpful to recall the most prudent advice of the Patriarch of Alexandria: ”For great matters require moderation.” ”For harsh rebukes often drive many to impudence; it is better to patiently endure those who resist, rather than to cause them distress with the sharpness of the law. For just as...”

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Si illa pia opera alios contristarent, ea omnino per se ipsi fieri debent; ita, ut animis laborantibus, auxilium per prudentiam sit offerendum, quasi medicamenta adhibita. Nam ipsi quoque, paulatim, ad statum animi sinceri pervenient.” Et alibi addit: ”Industriam medicorum peritorum imitati sumus: hi enim morbos et vulnera in corpore humano nascentia non statim igne aut ferro atrocite curant; sed vulnere levioribus primo medicamentis delinito, tempus praestolanturustionietsectione opportunum.” Similiter, quia misericordia et benignitate erga errantes animatus erat, apertissime profitetur se ”pacis quidem perstudiosum, a litibus vero ac rixis alienum esse prorsus: denique talem, qui omnes amare et ab omnibus vicissim amari” esse. Haec prona facilitas Sancti Doctoris ad concordiam, maxime enituit, cum, prioris severitate mitigata, paci conciliandae cum Antiochenae Provinciae Episcopis studiose diligenterque vacavit. De eorum legato agens, haec inter alia scribit: ”Fortasse non parva certamina se obiturum suspicabatur, ut nobis persuaderet opus esse ut in concordiam et pacem conecterentur Ecclesiae, tollereturque heterodoxorum irrisio, ac diabolicae improbitatis acies retunderetur. Verum ita nos ad eam rem paratos comperit, ut nullum penitus laborem sustinuerit. Memores enim sumus Salvatoris nostri dicentis: ”Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled: nor let it be afraid.” Quoniam vero huic ineundae paci duodecim obstabant Capitula, a Sancto Cyrillo in Alexandrina Synodo composita — quae quidem Capitula cum de ”unione physica” in Christo loquerentur, ab Antiochenis uti heterodoxa reiciebantur — benignissimus Patriarcha, quamvis haec scripta non improbaret neque reiceret, utpote quae orthodoxam proponerent doctrinam, pluribus tamen datis epistulis ita mentem suam aperuit, ut quaelibet arcetur vel mi

[*Latin ed. p. 137*]

Acta Pii Pp. 137 XII: ”A new species of error arose, and a path to concord seemed easier. However, he granted this to the Bishops, ’not as if they were opponents, but as brothers.’ For, according to the very author, ’for the sake of the peace of the Churches, and so that they may not be separated from one another by disagreement of opinions, concessions are not useless.’” Thus, it happily happened that St. Cyril gathered abundant fruits of peace,

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most desired. When he could finally perceive that burgeoning peace, and when he embraced the Bishops of the Antiochian Province, condemning the Nestorian heresy, with a fraternal spirit, filled with heavenly joy, he exclaimed: "Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof:" For the middle wall of partition was indeed broken down, and that which caused sorrow was humbled, and all kinds of discord were removed, and our Savior Christ granted peace to the Churches."

25 2 6 2 7: Indeed, as in that distant time, so also in the present, Venerable Brothers, a sincere and effective goodwill will undoubtedly be a powerful aid in promoting that auspicious goal, the reconciliation of dissenting children with the one Church of Christ, with the help of God, who is both afflicting and helping. For this feeling of goodwill fosters mutual understanding, which Our Predecessors so greatly endeavored to promote and perfect through various undertakings, and especially through the Pontifical Institute founded in this venerable City, for the advancement of higher studies of Eastern affairs. Moreover, all those things which have been, as it were, a special heritage of the Eastern peoples, transmitted by their ancestors, must be received with due consideration; together with those things which pertain to the sacred Liturgy and to the hierarchical orders, and also those things which relate to other aspects of Christian life, provided that they are entirely in accord with the faith and the norms of conduct of the sister religion. It is necessary that each people of the Eastern rite, in all things, which are..." 2 S Ep. 33 : it)., 161, 3S Ep. 43 : ib., 222-224. " Ep. 39: ib., 174.

[*Latin ed. p. 138*]

138 The Acts of the Apostolic See, an official commentary on the history of each, which depends on its own character and nature, possesses legitimate freedom, which, however, does not deviate from the true and integral doctrine of Jesus Christ. Let this be known and considered by both those who are born within the bosom of the Catholic Church, and those who yearn and strive to attain it: let all also know and be certain that they will never be compelled to change their own legitimate rites and the institutions handed down to them from antiquity, with Latin rites and institutions; for all these things, to be held in equal esteem and with equal dignity, surround the common Mother Church with variety. Indeed, such diversity of rites and institutions, as long as it preserves what is ancient and precious to each, does not in the least hinder true and sincere unity. But especially in our times, in which military discord and strife have almost everywhere alienated the hearts of men from one another, all must be urged, through Christian charity, to foster union in Christ and through Christ with all diligence.

III. However, the work of faith and charity would be utterly deficient

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and ineffective in confirming unity in Christ Jesus, unless it rested upon that firm foundation, upon which the Church is divinely founded: namely, upon the supreme authority of Peter and his Successors. This is most clearly demonstrated by the actions of the Patriarch of Alexandria in this most important matter. For he was closely and steadfastly united with this Apostolic See, both in combating the Nestorian heresy and in reconciling himself with the Bishops of the Antiochian province. Indeed, when the vigilant Prelate perceived the errors of Nestorius to be daily increasing and threatening the true faith with ever greater danger, he wrote to Our Predecessor, Saint Celestine I, in which, among other things, he stated: "Because God demands vigilance from us in these matters, and..."

[*Latin ed. p. 139*]

"The lengthy custom of the Churches suggests that matters of this nature should be communicated to your Holiness; I write, therefore, plainly out of necessity." To these words, the Roman Pontiff responded that he considered Cyril to be "as if present in his letters," since they seemed to "think the same things about the Lord." Therefore, the Supreme Pastor delegated authority to this most orthodox Doctor, so that he might carry out the decrees already issued at the Roman Synod against Nestorius. And it is clear to all, Venerable Brothers, that the Patriarch of Alexandria properly fulfilled the duties of the Roman Pontiff at the Council of Ephesus, and indeed, the Roman Pontiff himself commended this to them above all else, so that they might confirm the work and authority of St. Cyril. Therefore, in the name of the Roman Bishop, he presided over this Holy Synod, and he was the first of all to sign its acts. And so evident, so brilliant was the concord between the Apostolic and Alexandrian Sees, that when the letter of St. Celestine was publicly read during the second session of the Council, the Fathers proclaimed: "This is a just judgment. Celestine, a new Paul; Cyril, a new Paul; Celestine, guardian of the faith; Celestine, with a harmonious Synod; the entire Synod thanks Celestine. One Celestine, one Cyril, one faith of the Synod, one faith of the world." Therefore, it is not surprising that shortly thereafter, Cyril himself wrote: "The Church of Rome, and also the Holy Synod, gathered from the entire world, as it were, have borne witness to the rectitude of my faith."

Furthermore, this very steadfast connection of St. Cyril with the Apostolic See is clearly evident if we consider the matters he undertook to establish and strengthen peace with the Bishops of the Antiochian province. Indeed, our Predecessor, St. Celestine, having approved everything and having considered it to be sound, the Alexandrian...

[*Latin ed. p. 140*]

Acta 140 Apostolicae Sedis - Commentarium Officiale.

The Archbishop had presided over the Synodus in Ephesus, but he

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deemed it necessary to mitigate the sentence of excommunication, which the President of the Council, together with the other Fathers, had imposed upon the Antiochians, saying: "But concerning those – thus the Roman Pontiff – who seem to have felt the same impiety as Nestorius... although your sentence is read against them, we also decree what seems fitting. Many things must be considered in such cases, which the Apostolic See has always taken into account... The Antiochian, if he has hope of correction; we wish to correspond with your fraternity through letters... We must believe in the divine mercy that all may return to the path of truth."

In accordance with this norm given by the Roman See, St. Cyril began to act with the Bishops of the Antiochian province to restore peace and concord. Meanwhile, since the most pious St. Celestine had passed away, some reported that his successor, Xystus III, had been displeased that Nestorius had been removed from his Episcopal office. The Patriarch of Alexandria refuted such reports with these words: "For he (Xystus) wrote in harmony with the holy Synodus, and confirmed all of his actions, and he thinks as we do."

From all of this, it is clearly evident that St. Cyril was entirely in agreement with this Apostolic See, and that his predecessors considered his actions to be their own, and that they praised his mind. Indeed, St. Celestine, besides giving countless testimonies of his faith and gratitude, wrote to him among other things: "We rejoice in the great vigilance that is present in your sanctity, so that you have already surpassed the examples of your predecessors, who were always defenders of the orthodox dogma... You have exposed all the cunning tricks of the preaching... It is a great triumph of our faith that you have so strongly asserted it, and that you have so decisively refuted those who contradict the testimonies of the Holy Scriptures."

And when his successor in the Supreme Pontificate, St. Xystus III, received the beginnings of peace and reconciliation from the Patriarch of Alexandria, as evidenced in Ep. 22: MIONE, P. L., L, 33; Ep. 40: MIGNE, P. G., 34; Ep. 11, 1-2: MIGNE, P. 542-543; LXXVII, 202; L, L, 461.

[*Latin ed. p. 141*]

From the Acts of Pope Pius XII, book 14, number 141, this passage was written with great joy to him: "Indeed, because you are so concerned that no one should perish, your Holiness has indicated in your letters the restoration of the body of the Church. As its members are reunited, we see no one now erring outside, because all within testify to the same faith... The entire brotherhood gathers around the blessed Apostle Peter: behold, an assembly fitting for those who hear, fitting for those who are to be heard... Our brothers have returned to us, to us, I say, who, with common zeal, have cared for the health of souls... Rejoice, most beloved Brother, and rejoice with us, victorious in bringing back the brothers.

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The Church inquires about those it has received. For if we desire that no one perish among the little ones, how much more should we rejoice in the health of the leaders?" With these words of our Predecessor, the Alexandrinus Bishop, an unconquered defender of the orthodox faith, and a most zealous promoter of Christian concord, found rest in peace.

3. 5. We, Venerable Brothers, celebrating the quincentennial anniversary of this feast day, desire nothing more than that all who are called Christians, through the patronage and example of St. Cyril, may more and more promote the happy return of our Eastern brothers to us and to the one Church of Jesus Christ. May there be one unwavering faith for all; may charity, uniting all and drawing them together, be one in the mystical Body of Jesus Christ; and may there be one, finally, and diligent and active fidelity towards the See of the blessed Peter. In this most meritorious and worthy work, not only those who live in the Eastern regions should exert all their strength, but also those who, through mutual esteem, benevolent conversation, and the example of impeccable virtue, will be able to more easily attract the separated brothers, especially the sacred ministers, to the unity of the Church, but also all the faithful, everywhere on earth, imploring and praying to God for the Kingdom of the Divine Redeemer and the one fold of all. With all of these things..."

[*Latin ed. p. 142*]

142. The Acts of the Apostolic See – we commend this official commentary, which should be the first and most important aid in any undertaking of a beneficial work, providing assistance both in time and in effectiveness: we speak of fervent, humble, and confident prayer offered to God. And we desire to invoke the patronage of the Most Holy Virgin, so that this most benign intercessor and most loving Mother of all may illuminate the minds of the people of the East with her heavenly light, and that all may be one in the one Church founded by Jesus Christ, and nourished by the constant grace of the Paraclete, and led to holiness. And to those who live either in sacred orders or in other colleges, we especially commend "the Day for the East," as they say; on that day, let more fervent prayers be offered to the Divine Shepherd of the entire Church, and may the minds of the young be more strongly encouraged by the desire to attain such a holy unity. And finally, let all who, whether adorned with sacred orders or associated with groups of the Catholic Action and other associations, dedicate themselves to assisting the Ecclesiastical Hierarchy, whether through prayers, through writings, or through speeches, constantly promote the most desired unity of all the East with their common Father. And may God grant that these our paternal and earnest invitations may be received with a benevolent spirit by even those bishops and their flocks who, although separated from us, nevertheless praise and venerate the Patriarch of Alexandria as a domestic glory. May that most illustrious Doctor be a guide and example to them

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in restoring that threefold bond which he, as a matter of absolute necessity, so strongly commended, and by which the Divine Founder of the Church willed to unite all his children. Let them remember that today, by the providence of God, we hold the Apostolic See, to which the Patriarch of Alexandria, guided by the consciousness of his own office, appealed, both to defend the orthodox faith against the errors of Nestorius with secure weapons, and also...

[*Latin ed. p. 143*]

Acts of the Popes, 143, XII: That the peaceful agreement of the dissenting brethren may be fortified as if by a divine seal. And let them know that We are moved by the same charity as Our Predecessors; and that We strive above all through vows and prayers, that, with the stubborn obstacles happily removed, that day may finally arrive when one flock shall be held in one fold, obedient in concordant spirits to Jesus Christ and His Vicar on earth. But We especially exhort those sons who dissent from the Eastern regions, who indeed venerate Cyril with the greatest reverence, but nevertheless do not acknowledge the authority of the Council of Chalcedon, because in it it was solemnly decreed that there are two natures in Jesus Christ. Let them understand that those things which have happened subsequently, with new errors arising, do not cause the decrees of the Council of Chalcedon to be rejected by the Patriarch of Alexandria. For he himself openly writes: "Not all that the heretics say must be immediately avoided and rejected; for they confess many things that we also assert... Thus also concerning Nestorius, although he says there are two natures, of flesh and of the Word of God: for the nature of the Word is one, the nature of the flesh is another; nevertheless, he does not confess the union with us." Moreover, it is to be hoped that even today's followers of Nestorius, if, with their minds free from preconceived opinions, they have carefully examined and diligently considered the writings of St. Cyril, will see the way open to them to the truth, and will feel, with the help of God, that they are being drawn back into the fold of the Catholic Church. Now, Venerable Brothers, nothing remains except that, through this quincentennial celebration of St. Cyril, we humbly implore the most present patronage of this holy Doctor for the entire Church, and especially for all those in the Eastern regions who boast of the name of Christ, that it may happily come to pass, as he himself once wrote with joy: "Behold, the members of the body of the Church are reunited among themselves."

[*Latin ed. p. 144*]

The Acts of the Apostolic See, number 144, have been established, and nothing remains that can separate the ministers of the Gospel of Christ through discord. With this most pleasing hope, We impart, with fervent prayer in the Lord, the Apostolic Blessing to each and every one of you,

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Venerable Brothers, and to each of your congregations, as a pledge of heavenly graces and a testament of Our paternal benevolence. Given in Rome, at Saint Peter's, on the ninth day of the month of April, on the Sunday of the Resurrection of Our Lord Jesus Christ, in the year 1944, the sixth year of Our Pontificate.

PIUS PP. XII

APOSTOLIC LETTER CONCERNING THE "SUSEGANA" LOCality, WITHIN THE TERRITORY OF THE DIOCESE OF VICTORIENSIS VENETORUM, DECLARING THE MOST BLESSED VIRGIN MARY, UNDER THE TITLE OF "AUXILIUM CHRISTIANORUM," AS THE PRIMARY PATRONESS, AND SAINT SEBASTIAN, MARTYR, AND SAINT ANTHONY OF PADUA, CONFESSOR, AS SECONDARY PATRONS.

PIUS PP. XII

For the perpetual memory of this matter:

To the archpresbyteral church of the locality commonly called "Susegana," within the territory of the diocese of Victoriensis Venetorum, the present archpriest, and also the coadjutor priest, as well as the faithful people of that place, We earnestly request that We may deem it fitting to declare the Most Blessed Virgin Mary, under the title of "Auxilium Christianorum," as the heavenly patroness of that place, and Saint Sebastian, Martyr, and Saint Anthony of Padua, Confessor, as secondary patrons of the same place.

It is reported that within the archpresbyteral church, dedicated to the Visitation of the Most Blessed Virgin Mary to Elizabeth, there is a large altar with a painted image of the Mother of God, holding the Divine Child Jesus in her arms, as if offering Him to the world, surrounded by several Saints. This image is greatly venerated by the faithful, who have already solemnly consecrated themselves to the Immaculate Heart of the Virgin Mary.

[*Latin ed. p. 145*]

By the authority of the Holy Father, Pius XI, the election of Christian Assistance as the patron saint of the place of Susegana, made by the citizens some months ago, has been approved with our consent, and we also earnestly commend the aforementioned votes to you, so that you may foster the veneration and piety of the faithful of the aforementioned place towards the Blessed Virgin, Christian Assistance, by granting assent to the supplications of the archpriest, orator, and others. Therefore, having heard our Venerable Brother, our Holy Roman Church Cardinal, Bishop of Praenestino, Prefect of the Sacred Congregation of Rites, and with certain knowl-

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edge and mature deliberation, and by the fullness of our Apostolic power, by the tenor of the present letters, and in perpetuity, we establish that the Blessed Virgin Mary, with the title "Christian Assistance," commonly known as "Susegana," within the boundaries of the diocese of Vittorio Veneto, is the principal patron, to whom are added all and each liturgical privileges that pertain to the principal patrons of the place, and we confirm, establish, and declare as lesser patrons, Saint Sebastian the martyr and Saint Anthony of Padua, the confessor. These things we decree, order, and establish, declaring that the present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that they shall fully suffice and be sufficient for those to whom they pertain, or may pertain; and that they shall be duly judged and defined; and that they shall be null and void from now on and forever, if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary things. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the 11th day of October, in the year 1942, the fifth year of our pontificate.

[Signed] A. Card. MAGLIONE, Secretary of State.

LETTER TO EM. D. ALOYSIUS S. B. E. PRESB. CARD. MAGLIONE, CONCERNING PUBLIC AFFAIRS OF THE CHURCH: SUPPLICATIONS ARE AGAIN PRESENTED FOR RECONCILING THE PEACE OF PEOPLES.

PIUS XI

Beloved Son, greetings and Apostolic Benediction.

Wherever we turn our eyes and our thoughts, this relentless and fraternal war shows us nothing but sorrows, disasters, and immense ruins. We see the whirlwind of these most grievous things, which seeks to shake and destroy the very foundations of human society.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Commentarium Officiale. As We have, with great eagerness, implored and supplicated, anticipating the imminent arrival, so too do We strive, day by day, to mitigate and restrain the escalating discourse and actions, to the best of Our ability; but, although We have undertaken many works of charity, which have alleviated the sorrows and pains of many, We must, with great sorrow, confess that We are unequal to the magnitude of the miseries which We seek to heal, and that, at times, with profound pain, the will of men does not respond effectively to Our active efforts. Therefore, trusting in "the Father of mercies," 1 We raise up prayers; and We earnestly desire that all those who are united with Us in supplication may persevere in offering their prayers to Him who alone

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can, by His blessed light and by the works of His merciful grace, not only soothe the pains, and, turning them towards heavenly things, make them more bearable and salutary, but also enlighten, pacify, and direct the minds of those whose decisions determine the course of events, so that charity may be granted precedence over hatred, and that violence, strife, and the dissolution of all things may give way to concord, righteous order, and the flourishing of the Christian religion. When this longed-for hour will arrive, emerging from these turbulent storms, it is not permitted for mortal eyes to foresee; yet We know that all things depend on the will of the eternal God; and therefore We urge all those whom We have as Our children in Christ, again and again, to renew, restore, and increase their ancient faith; to diligently engage in the works of pious penance at this time; and thus to obtain from the Heavenly Father that peace which He wishes to grant to a weary and trembling human race, a peace tempered by the scepter of justice and imbued with the divine spirit of the Christian religion. And since the month of May is approaching, We, as the priest of the Virgin Mother of God, also encourage all, especially the younger generation, who shine with the purity of their minds, to join us this year in this sacred time of prayer. Let parents and mothers, let the ministers of the sacred rites, let all those for whom peace in the Christian and true name is a cherished desire, see to it that, during the coming month, children and young people gather together before the altar of the Virgin Mary, bringing with them flowers, prayers, and works of pious penance. If the longed-for peace has not yet arrived, despite so many supplications and prayers, let this not cause us to lose heart or hope; but rather, let all persevere in that Christian steadfastness which is so highly commended by Jesus Christ. Now, since this immense war is approaching this beloved city, and its most grievous conditions and circumstances trouble Our heart, We cannot refrain from addressing the most beloved flock of Dominic 1.

1 Cf. II Cor. 1, 3.

[*Latin ed. p. 147*]

Moved by the sentiments of our paternal heart, as expressed in the Apostolic Constitution number 147, we earnestly urge you, in a special manner, that just as, throughout the course of past ages, whenever the Roman people has been struck and terrified by calamities, it has sought refuge by praying before its altar, which is called "Salus populi Romani," and has frequently experienced its most present protection, so too, let the faithful approach the most holy Mother of God in the present time, promising with firm resolve to promote the restoration of Christian morals, and let them not only implore peace, tranquility, and prosperity through prayer and penance, but also strive to obtain them from her through entreaties and supplications, so that this, the principal city of the Catholic name, which shines with so many glories and memories, may be protected from impend-

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ing storms, so that new sorrows may not be added to its citizens, nor may unworthy ruins be inflicted upon these illustrious monuments of art and religion, which in some way belong to every cultivated nation. But your duty, beloved Son, will be to communicate these exhortations and wishes, which arise from our paternal and grieving heart, to the sacred prelates, and to the rest of the clergy and the people, in the manner that you deem most fitting, and we are certain that all will readily and willingly respond to these our desires. In the meantime, as a witness to the blessings of heaven and to the testimony of our benevolence, we impart, with most fervent love in the Lord, the Apostolic Blessing to you, beloved Son, and to all those, especially to the children, who will respond to this our exhortation with piety. Given in Rome, at Saint Peter's, on the twenty-fourth day of the month of April, in the year 1944, in the sixth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 148*]

Acts of the Apostolic See 148
Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

PROVISIONS REGARDING CHURCHES

Most Holy Lord Pope Pius, by divine Providence, has, through successive decrees of the Sacred Consistory, provided for the following churches with new pastors:

on January 21, 1939:

— To the Cathedral Church of Telsiai, he appointed the Most Reverend Vincent Borisevicius, formerly the titular Bishop of Lysias and Apostolic Administrator of the same diocese of Telsiai.

on February 1:

— To the titular Archiepiscopal Church of Oxyrynchus, he appointed the Most Reverend Ioannes Emmanuel González, formerly the Archbishop of Popayán.

on February 6:

— To the titular Episcopal Church of Elatea, he appointed the Reverend Iosephus Zaffonato, Archpriest and parish priest of the town of Valdagno, in the diocese of Vicenza.

on February 28:

— To the titular Episcopal Church of Carpasia, he appointed the Rev-

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erend Franciscus Ramanauskas, rector of the Seminary of Telsiai, to be an Auxiliary Bishop to the Most Reverend Vincent Borisevicius, Bishop of Telsiai.

on March 1:

— To the titular Episcopal Church of Livias, he appointed the Reverend Iosephus Siri, professor at the Seminary of Genoa, to be an Auxiliary Bishop to the Most Reverend Peter S.R.E. Card. Boetto, Archbishop of Genoa.

on March 18:

— To the Cathedral Church of Nottingham, he appointed the Reverend Eduardus Ellis, administrator of the cathedral parish of that diocese.

on March 29:

— To the Metropolitan Church of Tarragona, he appointed the Most Reverend Emmanuel Arce Ochotorena, formerly the Bishop of Oviedo.

on March 29:

— To the Cathedral Church of Zamora, he appointed the Reverend Iacobus Font Andreu, General Vicar of the diocese of Vich and Archdeacon of the same Cathedral Chapter.

on March 29:

— To the Cathedral Church of Segovia, he appointed the Reverend Aloysius Alonso Munoyerro, Canon of the Cathedral Chapter of Madrid.

on March 29:

— To the Cathedral Church of Teruel, to which is attached the administration of the diocese of Albarracin, he appointed the Reverend Leon Villuendas Polo, Definitor General of the Order of Friars Minor.

[*Latin ed. p. 149*]

The Sacred Consistorial Congregation, on the 149th day, April 1st...— To the Cathedral Church of Saskatoon, the Reverend Father Philip Francis Pocoek, professor at the Seminary of London. April k. — To the titular episcopal See of Lydda, the Reverend Father Jerome a Fellette, in the world Bartholomew Bortignon, of the Order of the Friars Minor Capuchin. April 5th. — To the titular episcopal See of Lyrita, the Reverend Father Victor d'Alessi, rector of the Seminary of Tarvisio. April 15th. — To the Cathedral Church of Gravelbourg, His Excellency Father Joseph Lemieux, formerly the titular Bishop of Calydon and Apostolic Administrator of the same Gravelbourg diocese. April 22nd. — To the Metropolitan Church of Popayán, His Excellency Father Didacus Gómez, formerly the Bishop of Pasto.

THE SACRED CONGREGATION FOR RITES, IN CAMBRAY, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, LUDOVICA NICOLLE, OF THE THIRD ORDER OF SAINT DOMINIC, FOUNDRESS OF THE CONGREGATION OF THE

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HUMBLE SERVANTS OF THE HOLY HEART.

ON THE QUESTION: Whether a Commission for the Introduction of the Cause should be appointed in this case and to what effect.

The Servant of God, Ludovica Nicolle, a most learned woman, who blossomed in the verdant garden of the Third Order of Saint Dominic in the 19th century, wonderfully spread the fragrance of good virtues in the Archidiocese of Cambray. Born in the town of Saint-Amand-les-Eaux on June 9th of the year of our Lord 1847, she was cleansed with the sacred baptism on the 14th day of the same month. From her tender years, she shone with piety, and in the sheltered life she led, she felt, especially after her first attendance at the Holy Sacrifice in 1858. This pious intention was approved by her confessor, who marveled at the abundance of graces with which God had endowed the young woman, and the custom was established by the Sisters of Ber-

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - A commentary on the official records of the diocese of Isola, where she was educated. Due to a delicate health that prevented her from entering the Carmelite Order, as she had desired, at the advice of a pious priest, she dedicated herself to the care of souls; and in order to maintain a religious life, even while living in the world, she wished to be enrolled in the Third Order of St. Dominic, and she diligently observed the wise rules of this "sodalitas." Inspired by the spirit of the Saint, she strove to attain a greater perfection of spirit, and thus progressed so much in the study of prayer that she seemed to have attained union with God. Thus, she made herself more apt for the apostolate that God had assigned to her. She firmly proposed to herself three things to achieve this, and she faithfully observed them for almost the last 24 years of her life: to offer herself to God; to spread devotion to the Most Sacred Heart of Jesus; to teach catechism to the poor. Therefore, she reserved nothing for herself, but generously dedicated herself entirely to the glory of God and the salvation of souls; obedient to her parents, the directors of her soul, and other ecclesiastical Superiors, she showed herself to be humble. In order to foster the sweetest devotion to the Sacred Heart of Jesus, she never ceased to evangelize to the poor and to those entrusted to her care, urging them to serve Him, to love Him, to imitate Him, and to become, in a certain way, like Him. She began to exercise this salutary ministry by calling young girls to her, and teaching them religious practices. Later, she opened a workshop so that these girls could earn the necessities of life through work; and thus, she founded, under the patronage of the B.V.M. Immaculate, a "Patronato" in 1873, to which she entrusted wise rules to be observed. However, because her work exceeded her strength, she joined her some associates of proven virtue, who would help her. Therefore, in 1888, with the approval of the Archbishop of Cambray, she founded the Congregation

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of the Humiliated Daughters of the Sacred Heart, with the intention of providing for almost all the needs of the following sex; and she endowed it with wise constitutions. She experienced many sorrows, encountered great difficulties, and was afflicted by many pains, but, confidently trusting in God, she overcame everything. Indeed, the Servant of God had hoped that the Congregation would be incorporated into the Dominican Order, but this desire was not fulfilled during her lifetime. This incorporation took place on August 4th, by the venerable Patriarch Dominic, in the year 1921. Burdened with merits, and having received the sacraments of the Church, she peacefully departed this life on August 1st, in the year of our Lord 1889. The reputation for holiness that the Servant of God obtained, both during her life and after her death, has not diminished over the years. Therefore, it is scarcely surprising that, in Cambray...

[*Latin ed. p. 151*]

The Sacred Congregation of Rites, the Archiepiscopal Curia, and through petitions submitted in the Curia of Paris, conducted investigative proceedings during the years 1933-1939, and transmitted these to the Sacred Congregation, together with the writings of the Servant of God. In the meantime, several petitions were presented to the Supreme Pontiff, earnestly requesting the introduction of the cause of this Handmaid of God. On May 19th of the year 1939, this Sacred Congregation, having examined the documents, decreed that nothing stood in the way of proceeding with the discussion of the cause. Therefore, after all had been compared according to the norms of law, and with the insistence of the Reverend Father Benedict Lenzetti, O.P., duly appointed promoter of this cause, on January 18th of the present year, in the Ordinary Congregation of Sacred Rites held in the Vatican Palace, the Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause or Relator, proposed a question for discussion: Whether a Commission for the Introduction of the Cause should be appointed and signed in this case and for the purpose in question; and he reported on this matter. After hearing the report of the Eminent colleague, and after hearing the votes of the Official Prelates, as well as the Reverend Father D. Salvatore Catucci, General Promoter of the Faith, it was deemed that the Commission for the Introduction of the Cause should be signed, if it pleases His Holiness. Having been informed by the aforementioned Cardinal, the Most Blessed Father Pope Pius XII, on the date indicated, having approved the decree of the Eminent Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God Ludovica Nicolle with his own hand. Given in Rome, on the 28th day of January in the year of Our Lord 1944. [Signature] C. Card.

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SALOTTI, Titular Archbishop, Prefect. [Signature] L. A. Carinci, Secretary.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Official Commentary II, concerning the Beatification and Canonization of the Venerable Servant of God, Placidus Bäccher, Secular Priest of the Third Order of St. Dominic. REGARDING A DOUBT: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, in a heroic degree, in the case and with the effects of which we are speaking.

In the city of Naples, a fertile land for the servants of God, born of a noble lineage, Placidus Bäccher was born on April 5, 1781, and on the same day was baptized. He had pious and virtuous parents, Vincent De Gasaro Bäccher and Catherine Cinque. He suffered much with his family due to political seditions, and indeed, in the year 1799, along with two brothers, he was condemned to death, from which, not without the present help of the Divine Mother, he escaped. Having been entrusted to the wise instruction of the Brothers Preachers, he completed a complete course of studies, and, being enrolled in their Third Order, he constantly exhibited examples of solid virtue and remarkable piety. In the year 1806, he was promoted to the sacred order of the priesthood, and shortly thereafter, he was appointed Rector of the Church of "Gesù Vecchio," a position which he accepted at the urging of the Blessed Francis Xavier Bianchi. In this church, he exercised priestly duties for more than forty years, especially through diligent preaching of the Word of God, so that it was commonly said that there were almost daily missions held in that church. All witnesses, with one voice, celebrate with the highest praise, how diligently he sought to bring the frequent populace back to the reformation of morals and to lead them to true and solid piety, proclaiming him as an apostle of the Neapolitan people and venerating him as a saint. For in him, all admired the most excellent examples of all virtues. And rightly so. From his devotion to prayer, to which he was deeply dedicated, a certain extraordinary devotion arose in him. Hence, when he celebrated the holy sacrifice of the Mass, abundant tears flowed from his eyes; hence, a singular devotion towards the most sacred Heart of Jesus, and towards His Passion, and other mysteries of human redemption, and towards the Most Blessed Virgin, whose doctrine of the Immaculate Conception he vigorously defended, even before the dogmatic definition, and whose image was venerated in his church, by order of the Vatican Chapter.

[*Latin ed. p. 153*]

The Sacred Congregation of Rites took care that 153 coronae [crowns] be bestowed. He was a staunch advocate for the faithful to receive the

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Holy Communion more frequently. Confident in God and His providence, he spared no effort to ensure that the sacred rites were performed with the utmost reverence and splendor, which yielded abundant fruit for the salvation of souls. He devoted himself entirely to the good of all, assisting the poor, raising up the afflicted, comforting the sick, and preparing them for a holy death, and diligently protecting innocent girls from evil. He had gained such esteem that he could effectively and boldly confront any wrongdoer with the Gospel, without regard for their rank or condition. These and many other things, which it is too long to recount, aroused the wrath of the enemy of the human race, who harassed him in many ways, inciting crowds against him, spreading calumnies against him, and hindering his works. But all was in vain. For he was always victorious, through constant prayer, the harshness of the life he led, which afflicted his body, and through the patience with which he endured the grievous illnesses that tormented him. These virtues, while he lived and even after his death, God seemed to have wished to bestow with supernatural gifts. It was fitting that He, who had so deservedly earned merit, who had run the good race, who had completed the course He had set for himself, who had preserved the faith, should finally be granted the crown of justice. Afflicted by a grave illness, strengthened by the sacraments of the dying, he departed to the Lord on October 19th of the year 1851, mourned by the entire city of Naples. Due to his reputation for holiness, a process was initiated with ordinary authority, and in accordance with the order of law, on May 12, 1909, the decree for the Introduction of the Cause was issued, signed by Pope Pius X. After the Apostolic investigations were completed, on June 30, 1931, before the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Velletri, with the Cause being presented by the aforementioned Relator, the matter was first discussed in the Antepreparatory Congregation. Then, on June 19, 1935, March 31, 1936, and January 26, 1943, it was discussed in the Preparatory Congregation, and finally, on January 11 of this year, before His Holiness Pope Pius XI, in which the aforementioned Reverend Cardinal, as Relator, raised a question to be discussed: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, in a heroic degree, in the case and with respect to the effects in question. The Most Reverend Cardinals, official Prelates, and Consultor Fathers each gave their vote. The Blessed Father, however, did not reveal what he thought about the matter, so that fervent prayers might be offered first, that he might be illuminated by a greater light from God.

[*Latin ed. p. 154*]

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On that day, Sunday, which is the First Sunday of Lent, he declared

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that he would present his opinion. Therefore, he ordered that the Most Reverend Cardinals Januarius Granito Pignatelli di Belmonte, the Prefect of the Cause, and the undersigned, Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, be summoned; and after the Holy Mass was most devoutly celebrated, he decreed: That the virtues of Faith, Hope, and Charity, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues which are joined to them, are proven in a heroic degree in the Venerable Servant of God, Placido Baccher, in the case and with respect to the matter under consideration. And he ordered that this decree be promulgated and recorded in the acts of the Holy Roman Church. Given in Rome, on the 27th of February, the First Sunday of Lent, in the year of Our Lord 1944.

[Signature] C. Card. SALOTTI, Prefect.

[Signature] L. rB S. A. Carinci, Secretary.

III. DECREE FOR THE CITY AND THE WORLD

Several Ordinaries of various places presented to His Holiness, Our Most Holy Pope Pius XII, the priests of their dioceses, who stated that, due to the increasingly difficult circumstances caused by the war, they would be forced to suffer a shortage of wine for the most sacred Sacrifice of the Mass; and therefore, they implored Him with fervent words to deign to consider a better way to manage the scarcity of wine.

Furthermore, His Holiness, in an audience granted to the undersigned Cardinal, Prefect of the Congregation of Sacred Rites, on May 12, 1944, having considered the present peculiar circumstances, and since these circumstances persist, benignly granted, that in those places where, according to the prudent judgment of the Ordinaries, there is today a shortage of wine, or where such a shortage is foreseen in the future, the purifications and ablutions of the chalice, which, according to the rubrics, are to be performed with wine first, and then together with water in the Mass, may be performed with water alone.

Notwithstanding any contrary provisions.

May 12, 1944.

[Signature] C. Card. SALOTTI, Prefect.

[Signature] L. rB S. A. Carinci, Secretary.

[*Latin ed. p. 155*]

Sacra Penitentiaria 155. Acta Apostolica Tribunalium. Sacra Penitentiaria Apostolica. Instructio de Sacramental Absolutione, ut generali modo plibus impertiatur. Ut dubia et difficultates remotae sint in interpretando et exsequendo facultate impertiendi, in quibusdam rerum adiunctis,

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absolutionem sacramentalem generali formula, seu communi absolutione, sine praevia peccatorum confessione a singulis Christifidelibus peracta, Sacra Penitentiaria censet opportunum esse haec quae sequuntur declarare atque edicere:

I. Sacerdotes, licet ad confessiones sacramentales excipiendas non sint approbati, facultate fruuntur absolvendi generali modo, et una simul:

a) Milites imminenti aut commisso proelio, prout in mortis periculo constitutos, quando, sive prae militum multitudine, sive prae temporis angustia, singuli audiri nequeunt. Si tamen rerum adiuncta eiusmodi sint, ut vel moraliter impossibile, vel admodum difficile videatur milites absolvere imminenti aut commisso proelio, tunc licet eos absolvere statim, et hoc iudicabitur necessarium (cfr. Responsum huius S. Paen. A. p., 10 Dec. 1940; A. A. § 1940, p. 571).

b) Cives et milites instante mortis periculo, durantibus hostilibus incursionibus.

II. Praeter casus in quibus agitur de mortis periculo, non licet sacramentaliter absolvere plures una simul, aut singulos, dimidiate tantum confessos, ratione tantum magni concursus paenitentium, qualis verbi gratia potest contingere in die magnae alicuius festivitatis aut indulgentiae (cfr. Prop. 59 ex damnatis ab Innocentio XI die 2 Martii 1679); licet vero si accedat alia gravis omnino et urgens necessitas, gravitati praecepti divini integritatis confessionis proportionata, verbi gratia si paenitentes — secus nulla sua culpa — diu gratia sacramentali et sacra Communione carere cogantur.

Decernere autem si militum aut captivorum aut civium turma in tali...

[*Latin ed. p. 156*]

Acts of the Apostolic See 156. A commentary, officially required, is reserved to the Ordinaries of the places; to whom Priests are bound to turn beforehand, whenever it is possible, so that they may lawfully impart such absolution.

III. Sacramental absolutions, imparted by several Priests simultaneously, outside of the cases mentioned in n. I, or without having previously obtained the permission of the Ordinary, are to be considered abuses, as stated in n. II.

IV. Before Priests impart sacramental absolution, as far as circumstances permit, they ought to instruct the faithful concerning the following:

a) It is certainly necessary that each one repent of his admitted sins and propose to abstain from sins.

b) It is also fitting for Priests to suitably warn those who are repenting, that they may outwardly demonstrate the act of contrition, if possible, for example, by striking their breast.

c) And it is absolutely necessary that those who have received absolution

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in a group, in the first instance, duly confess their individual grave sins in the Sacrament of Penance, which they had not confessed before.

V. Priests should openly teach the faithful that they are gravely forbidden, even though they are conscious of mortal sin, and have not yet properly confessed and been absolved in confession, and the obligation of fully confessing all mortal sins is urged by divine or ecclesiastical law, to evade fulfilling this obligation, waiting for an opportunity when absolution in a group is given.

VI. The Ordinaries of the places should remember to instruct the Priests concerning these norms and the grave office, and to permit them, in particular circumstances, to impart sacramental absolution with a general formula simultaneously.

VII. If time permits, this absolution should be given with the usual and complete formula in the plural number; otherwise, this shorter formula can be used: "I absolve you from all censures and sins in the name of the Father and of the Son and of the Holy Spirit."

Having made a report on the foregoing to His Most Holy Lordship, Pope Pius, of Divine Providence, in an audience on the 18th of the current month, the same Most Holy Lord approved the Instruction of the Sacred Penitentiary with benevolence, confirmed it, and ordered it to be made public.

Given at Rome, from the Sacred Apostolic Penitentiary, on the 25th of March, 1944.

N. Card. CANALI, Major Penitentiary.

L. iB S. S. Lijzio, Regent.

[*Latin ed. p. 157*]

Sacra Romana Rota 157. SACRA ROMANA ROTA. Citatio edictalis. NULLITATIS MATRIMONII (NIENCOW-RADER). Since the actual place of residence of Mr. Edward Joseph Rader, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 19, 1944, at the eleventh hour, to discuss the aforementioned doubt, or to subscribe to it, and to set a date for the Rotal session for the determination of the cause: Whether there exists a nullity in the marriage in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Edward Joseph Rader, must take care to inform him of this edictal citation.

Henry Quattrocolo, Ponens. From the Chancery of the Tribunal of the Sacred Roman Rota, May 3, 1944. I. Stoppini, Notarius.

*And because the place of current residence of Mr. Edward Joseph Rader, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of

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the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 19, 1944, at 11 o'clock, to agree upon or subscribe to the doubt mentioned above, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Edward Joseph Rader must, to the extent possible, inform him of this citation.*

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis – Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites. Tuesday, March 28, 1944, in the Palace of Congregations at St. Callisto, the Sacred Congregation of Rites, in its preparatory session, was convened in the presence of the Most Reverend Cardinal Alessandro Verde, Promoter or Relator of the Cause of the Servant of God, Lewis Edward Cestae, founder of the Congregation of the Servants of Mary, in which the Reverend Prelates and the Reverend Theological Consultants discussed the heroic virtues of the aforementioned Servant of God. Tuesday, April 18, 1944, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, in its preparatory session, was convened, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultants discussed the heroic virtues of the Venerable Servant of God, Catherine Volpicelli, foundress of the Institute of the Handmaids of the Sacred Heart. Tuesday, April 25, 1944, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, in its ordinary session, was convened, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates discussed: I. Concerning the introduction of the Causes of the Servants of God: a) Clement Marchisio, Rector of Rivalba, founder of the Institute of the Daughters of St. Joseph. b) Mary Pia of the Cross (Magdalene Notari), foundress of the Institute of the Sisters of the Cross, Adorers of the Most Holy Sacrament. II. Concerning the non-cult of the Servants of God: a) Joseph Giraldi, a layman, professed of the Order of the Friars Minor. b) Alberic Crescitelli, an apostolic missionary. c) Joan Francesca of the Visitation (Anne Michelotti), foundress of the Little Servants of the Most Sacred Heart of Jesus for the poor sick. d) Mary Enrica Dominic, of the Institute of the Sisters of St. Anne of Providence. Tuesday, May 9, 1944, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites, in its general session, was convened, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultants gave their votes: 1) Concerning the Rite for the Canonization of the Blessed Nicholas of Flue, a confessor, a Swiss hermit. 2) Concerning the heroic virtues of the Servant of God, Placid Riccardi, a priest, a monk of the Order of St.

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Benedict.

[*Latin ed. p. 159*]

From the Diary of the Roman Curia, SECRETARY OF STATE, by Apostolic Brief, the Holy Father Pius XII, reigning happily, has deigned to appoint: February 14, 1944. The Most Eminent and Reverend Cardinal Raffaello Carlo Rossi, Protector of the Institute of the Daughters of Our Lady of Mount Calvary, with the general house in Rome. The Most Eminent and Reverend Cardinal Carlo Salotti, Protector of the Institute of the Daughters of Mary Help of Christians, with the mother house in Turin. The Most Eminent and Reverend Cardinal Nicola Canali, Protector of the Order of the Friars Minor Conventual. April 18th, 28th; May 4th. The Most Eminent and Reverend Cardinal Eugenio Tisserant, Protector of the Institute of the Sisters of Christian Doctrine of Nancy. The Most Eminent and Reverend Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Daughters of the Presentation of the Most Holy Mary at the Temple (Como). The Most Eminent and Reverend Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Sisters of the Most Holy Virgin of the Rosary, with the mother house in Udine. With a letter from the Secretary of State dated May 15, 1944, the Holy Father Pius XII, reigning happily, has deigned to appoint the Reverend Father Giuseppe Grendel, Superior General of the Society of the Divine Word, as a Consultor to the Supreme Sacred Congregation of the Holy Office. NECROLOGY: January 19, 1943. Monsignor Luigi Pénicaud, titular Bishop of Asso. March 6th. Monsignor Fabiano Yu Teh Guen, titular Bishop of Facusa and Apostolic Vicar of Kiating. November 21st. Monsignor Gustavo Giorgio Vandaele, titular Bishop of Tammaco and Apostolic Vicar of Hung Hoa.

[*Latin ed. p. 160*]

Acts of the Apostolic See - 160, January 13, Official Commentary, 1944. Monsignor Gaspare Schotte, titular Bishop of Petinesso and Apostolic Vicar of Mngsia. February 11. Monsignor Paolo Kubicki, titular Bishop of Canata. February 20. Monsignor Paolo Maria Dumond, titular Bishop of Curubi, and February 22. Monsignor Francesco Maria Berti, titular Bishop of Sebaste. February 29. Monsignor Saba Sarasola, titular Bishop of Tenara and Vicar. March 2. Monsignor Giulio Giuseppe Cénez, titular Bishop of Nicopoli. March 3. Monsignor Giosuè Cattarossi, Bishop of Belluno and Feltre, Apostolic Vicar of Nanchang, of Palestine, Apostolic Vicar of Urubamba and Mother of God, of Armenia. March 15. Monsignor Giovanni B. Peterson, Bishop of Manchester. March 18. Monsignor Guglielmo Griffin, titular Bishop of Lod. March 30. Monsignor Nicola Monterisi, Archbishop of Salerno. April 8. Monsignor Alberto Maria Fuchs, titular Bishop of Cihira. April 14. Monsignor Giuseppe Perrachon, titular Bishop of Centuria. April 22. The Most Reverend Cardinal

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GUGLIELMO O'CONNELL, First Priest of the Titular Church of Saint Clement, Archbishop of Boston. May 1. Monsignor Stanislao Okoniewski, Bishop of Chełmno. May 6. Monsignor Giacomo Montanelli, Archbishop of Vercelli. May 7. Monsignor Colombano Dreyer, titular Archbishop of Aduli. May 17. Monsignor Monalduzio Leopardi, Bishop of Osimo and Cingoli.

[*Latin ed. p. 161*]

June 26, 1944. Year and Volume XXXVI (Series U, No. X I) - No. 6. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY.

PIUS XI.

APOSTOLIC CONSTITUTION: MELITENSIS CATHEDRALIS ECCLESIA EST CONSTITUTA. MELITENSIS PROVINCIA ECCLESIASTICA.

PIUS SERVUS.

TO BE PROCLAIMED AND PROMULGATED: THE NEW "MELITENSIS."

THE BISHOP.

FOR THE PERPETUAL REMEMBRANCE OF THE LORD.

No one is ignorant that the Church of Melite, which derives its most noble origin from apostolic times, has never ceased to flourish in faith and religion throughout the long course of centuries, but rather has shone with the splendor of its Pastors and the virtues of its faithful. Considering this, We have decided to confer a more honorable status upon that Church, which until now has been immediately subject to the Apostolic See.

Therefore, with the consent of those who are present, or who may presume to have an interest, after mature deliberation and certain knowledge, We, by the fullness of Our apostolic power, raise and elevate the Cathedral Church of Melite to the rank and dignity of a Metropolitan Church; and We grant to it, and to its Archbishops for the time being, all the rights, privileges, insignia, honors, and prerogatives, which other Metropolitan Churches and their Archbishops enjoy and possess by common right; and We grant to the Archbishops a special faculty to carry the cross before them within the limits of their province, and to use the sacred pallium, after they have duly requested and obtained it in the sacred consistory. Furthermore, We bind this same new Metropolitan Church and its Archbishop for the

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time being with the same...

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - We enact the burdens and obligations, by which other Metropolitan Churches and their prelates are commonly bound. Furthermore, we constitute the diocese of Gozo, which has hitherto been immediately subject to the Holy See, as a suffragan of this Metropolitan Church of Malta; and we subject the bishops of Gozo, for the time being, to the metropolitan Archbishop of Malta. We also decree that the Churches of Malta and Gozo shall henceforth form an ecclesiastical province, which shall be called Malta. Finally, we elevate the Cathedral Chapter of the Church of Malta to the rank and dignity of a Metropolitan Chapter, with all rights and privileges, honors and insignia, as well as the burdens and obligations that are proper to other Metropolitan Chapters. To all of the above, as has been established and decreed, we entrust the execution to the venerable Brother Michael Gonzi, the Bishop of Malta, and we grant him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, for the purpose in question, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as it is permissible, a certified copy of the acts of the completed execution. Moreover, these present Letters and all that they contain, even if any person who is present or who believes that their interests are involved, and who are also worthy of specific mention, have not been heard, or have not agreed to the foregoing, shall never, at any time, be deemed to be vitiated by any flaw of surreptitiousness or fraud, or of nullity, or of intention, or by any other, even substantial and unforeseen, defect, but that they shall be considered as having been made and issued with full knowledge and authority, and shall remain perpetually valid and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and, if anyone, by any authority, knowingly or unknowingly, should attempt to contravene them, we will and do decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Constitutions and Apostolic Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and other contrary provisions, even those worthy of special mention, to all of which we derogate by these presents. We wish that these Letters, even if printed, shall be given the same validity as if they were exhibited or shown, provided that they are transcribed, and signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office. To no one shall

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this page of elevation, constitution, subjection, statute, mandate, decree,

[*Latin ed. p. 163*]

By the authority of Pope Pius XII, it is permitted to derogate from, or to infringe upon, the will of Our predecessors, or to contradict it. But if anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the indignation of Almighty God, and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-fourth, on the first day of January, in the fifth year of Our pontificate.

ALOYSIUS Cardinal MAGLIONE

Fr. RAPHAEL C. Cardinal ROSSI, Secretary of the Sacred Congregation of the Consistory

Ludovicus Kaas, Apostolic Protonotary

Alfridus Vitali, Apostolic Protonotary

Loco & Plumbi Reg. in Conc. Ap., vol. LXVIII, n. 18 - Al. Trussardi.

LETTERS TO THE MOST REVEREND D. HENRY, BISHOP OF SABINA AND MANDELENSE, AND TO THE MOST REVEREND CARDINAL OF SIBILIA, WHO IS CELEBRATING SIXTY YEARS OF HAPPY SERVICE AS A PRIEST.

PIUS PP. XII

To our Venerable Brother, greetings and the Apostolic Blessing.

Since we have recently learned that you are about to celebrate the twelfth anniversary of your priestly ordination, we gladly congratulate you and offer thanks to God, the giver of all good things.

Indeed, the many and great benefits that have been divinely bestowed upon you in the exercise of your sacred ministry will surely bring you and yours great joy. From the beginning of your priesthood to this present time, you have devoted your energies to the noble service of the Church and to the benefit of your neighbors, first by undertaking various pontifical legations, and then by serving as Apostolic Nuncio in the Republic of Chile and in Austria.

Moreover, those sacred solemnities are particularly worthy of remembrance, which you celebrated in Austria in the year 1943, fifty-two years ago, from which Vienna was rescued from the gravest oppression of the enemy, and the agreements concluded with Austria the following year.

Our predecessor, the venerable memory of Pope Pius XI, considering these weighty and important services, co-opted you into the illustrious Order of Cardinals of the Holy Roman Church, and assigned you to several

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Sacred Congregations of Rome. We, however...

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary. We are fully aware of the diligence with which you have fulfilled the duties entrusted to you, and for five years now you have governed the dioceses of Sabina and Poggio Mirteto. We know that you have taken great care to visit each parish, to diligently promote ecclesiastical vocations, to increase the number of clergy, to suitably repair sacred buildings, and to foster pious institutions with all your strength and support. For these reasons, we gladly seize this opportunity to congratulate you, Venerable Brother, on the sacred office which you have so diligently and effectively performed for so long, and to offer our best wishes and blessings for the upcoming celebration. In the meantime, so that such celebrations may bring greater benefits to your people, we grant you, at your discretion, the faculty to impart, after the Sacred Pontifical rite has been performed, a plenary indulgence to the faithful, according to the usual conditions of the Church, in our name and with our authority. May the Apostolic Blessing, a pledge of heavenly gifts and consolations, and a witness to our benevolence, be imparted to you, Venerable Brother, to all the clergy and people under your care, and also to your relatives, friends, and colleagues in labor, in the Lord. Given in Rome, at St. Peter's, on the twenty-eighth day of the month of February, in the fifth year of Our Pontificate. PIUS PP. XII

TO THE REVEREND MONS. OSCAR JOLIET, APOSTOLIC NOTARY, RECTOR OF THE COLLEGE OF BELGIAN PRIESTS OF URBAN: FOUND AT THE BEGINNING OF THE SAME CENTURY BY THAT COLLEGE. - PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing.

We cannot but rejoice to congratulate the College of Belgian Priests in Rome on the happy occasion of its founding, which took place at the beginning of the century, and to publicly and openly confirm the paternal benevolence with which We embrace it. For during this period of one hundred years, Our venerated predecessors, from Gregory XVI, who founded the College for the second time, to Pius XI, its generous benefactor and supporter, and especially Leo XIII, who, when Belgium held the Legation, contributed greatly to its beginnings, and who, as Supreme Pontiff, is deservedly called the second founder of this College because of his liberality, have diligently and fruitfully...

[*Latin ed. p. 165*]

By the action of the Most Holy Pope XII, with diligence and concerning the excellent institution there of the students, more and more clear testimonies have been given. From this undertaking, a home of piety and other virtues, most suitably located in the very Seat of the Blessed Peter, where the minds of young men, while being richly adorned with sacred

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letters and doctrines, are also vividly instructed in the faith and spirit of the Romans, and where they are nourished and invigorated by the indelible memory of so many heroic men and the sweet fragrance of the relics of the holy martyrs, a great contribution has come from men of great zeal, who, whether in the hidden ministry of the priesthood, or in the open and august ministry of Bishops, have deservedly served both the Catholic and civil community. Therefore, we render due praise to the sacred Prelates of Belgium, who, having pursued the College of Urban with so much grace and favor, entrust to it the most excellent young men, who are growing in the hope of the Church, to be educated and formed in the loving city of Rome, and to you yourselves, beloved Son, who have always devoted so much diligence and study to the proper upbringing of youth. If this College, after so many years of labor, has produced fruits worthy of the esteem of men, it gives joyful hope that it will constantly produce more, and indeed, with the favor and help of God, even greater ones. Indeed, grave reasons and the common virtues of all times demand much and great things from priests; but our age demands even more and greater things. Truly, in so much disturbance and almost subversion of public and domestic affairs, it is absolutely necessary that priests possess a pre-eminence of virtue and constancy, and it is necessary for them to double their efforts and compensate for their limited resources with excellent diligence, study, and piety. They can indeed accomplish this usefully, only if they have a steadfast purpose of mind, incorrupt, burning with charity, always ready and eager to undertake labors for the eternal salvation of men. Those who conduct themselves integrally and holily in the priesthood will be those who have cultivated themselves in this way from their youth, and who have progressed so much in discipline that they seem not so much to have been instructed, as to have been born into the virtues of the sacred Orders. Therefore, we earnestly implore God that He may protect the College of Belgium with His powerful protection and help, and may grant it ever more and more fortunate and increasing progress. With these fervent wishes and blessings, we impart to you, beloved Son, and to your helpers, and to all the supporters of the College, and to all who have been, and to the students, abundant charity in the Lord. Given in Rome, at St. Peter's, on the twentieth day of the month of March, in the year 1944, in the sixth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Official Commentary. ADDRESS TO THE MOST VENERABLE FATHERS, CARDINALS, ON THE FEAST OF SAINT EUGENE I, POPE. TO THE MOST BLESSED FATHER, [Greeting]. I. CHARITABLE AND GRIEVING EVENTS. It is now a year, Venerable Brothers, since, on the occasion of the feast of our holy Patron and Predecessor, we had the comfort, for the fifth time, of receiving, from the

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lips of the much-loved and venerated Cardinal Dean, whom we regret not seeing among us today, your devoted greetings, the gift of your prayers, the promise of your dedication to the ever-increasing duties and grave responsibilities of the Apostolic ministry, and the renewed pledge of your constant participation in the cares and concerns of the Father of Christendom. A year has passed: a brief span of time, and yet so filled with grievous and most sorrowful events and with immense, inexpressible pains; for the immense tragedy of the world conflict, unfolding before and around us, has reached degrees and forms of atrocity that shock and horrify every Christian and human sensibility. Therefore, upon the return of this festive day, seeing you gathered here again, we feel the need to confide in you the intimate anxieties of our soul, and to deplore with you the worsening, tempestuous and bloody, of the destructions, the ruins, the massacres, to such an extent that what, a year ago, might have seemed to many to be an improbable or impossible thing, has, alas, become a reality. The Eternal City, the mother cell of civilization, and the very sacred territory surrounding the tomb of Peter, have had to experience and witness how the spirit of today's methods of warfare, having become increasingly ferocious for many reasons, has strayed from those inviolable norms that were once considered as inviolable laws. However, amidst so much sorrow, we do not wish to omit to note that the threat of aerial incursions over the non-peripheral areas of Rome has given way to a more considerate practice and treatment. We hope that this more equitable and moderate tendency will prevail over contrary considerations of apparent utility and over so-called military needs and necessities, and that the City [Rome] will, in every way and at all costs, be preserved from becoming a theater of war. Therefore, we do not doubt that we repeat once again, with equal impartiality and due firmness:

[*Latin ed. p. 167*]

Acta Pii PP. 167 XII. Quicumque ausisset manum contra Borna sublevare, esset reus matricidii coram mundo civili et in judicio aeterno Dei. Si autem ad praesentes condiciones generales mundi transire volumus, testes sumus eventorum, quae in effectibus suis spiritualibus et materialibus animam nostram justis sollicitudinibus impleverunt. Asprae dissonantiae et pugnae inter filios eiusdem populi, quae in se germina consequentiarium perniciosimissimorum portant, creant atmospheram, in qua authoritas Ecclesiae, quae est supra fluentes terrenas et mutabiles cogitationes, a una vel altera parte in turbine controversiarum trahitur, in quibus non raro desit necessaria claritas idearum et iustus aequilibrium iudicii. Sic onus responsabilitatis, quod humilibus nostris humeris gravat, augetur et crescit in mensura ignota temporibus aliis, et a nobis quotidie, hora post horam, postulat vigilantiam numquam intermissem, promptitudinem actionis quae numquam deficit, largitatem cordis numquam fessam, apertam omnibus animis, qui

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sinceriter veritatem et bonum quaerunt.

Actio Sedis Apostolicae ad defensivam iustitiae et ad solacium indigenae. Sed hic opportunum est evocare momenta historica sententiarum expressarum anno 449 a Episcopo Orientis, Eusebio Dorilei, in littera ad Papam Sanctum Leonem Magnum: "Thronus apostolicus – scribebat – ab initio solito est defendere eos qui iniurias passi sunt... et sublevare, secundum possibilitatem, eos qui in terra iacebant: vos enim misericordiam habetis erga omnes homines. Causa est quia vos animati estis a recto sensu et fide inconcussa conservatis in Domino nostro Iesu Christo, sicut etiam caritatem non dissimulatam ostenditis erga omnes fratres et eos qui vocantur in nomine Christi."

Verba tam nobila, quae testificant constantem defensivam veritatis et iuris ab hac Sede Apostolica, et amorem beneficium erga omnes afflictos et oppressos, dictae sunt ex experientia saeculorum primorum Christianismi. Sed Ecclesia romana grata est Domino et laudat eum, quod cum assistance divina hanc sanctam consuetudinem servavit etiam in temporibus posteris. Sic, unus ex notissimis historicis saeculi decimi noni, certissime non suspectus sententiarum faventium Sedi Petri, non dubitavit confiteri ad finem operis sui de Urbe Roma in Medio Aevo, quod "historia non..."

[*Latin ed. p. 168*]

Acts of the Apostolic See – Commentary 168. Official titles of Christ... are used to indicate, even approximately, the worldwide activity, the great achievements, and the imperishable glory of the Popes." 2. Moved by the example of Our Predecessors, We, Venerable Brothers, also consider it Our sacred duty, in this time of hardship and unprecedented poverty, to extend Our pastoral solicitude, to a degree hitherto scarcely surpassed or attained, to the destitution that surrounds Us on all sides and calls for help. Not that the Church, especially in the present hour, aspires in any way to earthly advantages or human glory; for Our thoughts are directed day and night to a single goal, namely, how it may be possible for Us to alleviate this grievous trial, by assisting all without distinction of nationality or lineage, and how We may cooperate so that peace may finally be restored to humanity, tormented by war.

Sollicitude for the Grave Conditions of Rome. If at present Our concern is directed in a particular way to Rome, this arises from the miserable conditions in which so great a portion of the population of the City, which is also Our diocese, finds itself. Certainly, this is not the first time that the eternal City has been shaken by turmoil. Christian Rome, throughout the long course of its history, has known other and even harsher adversities: occupations and pillages, from Alaric to the horrific Sack of 1527; internal struggles of parties, as in the tenth century; abandonment, as in the Avignon period and during the Great Western Schism; plague, as in the calamitous days of the great St. Gregory and under the Pontiff Sixtus IV;

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famine and scarcity caused by natural events, as during the pontificate of Clement XIII in the years 1763 and 1764. 3. Even in this latest public calamity, multitudes of the starving sought refuge in Rome from all the States of the Church, and even from Tuscany and Naples, whose assistance, with lodging and sustenance, required the greatest efforts. The Pope, with tireless and generous hand, managed to avert a catastrophe. Yet, what were the 6,000 refugees of that time, together with the less than 160,000 Romans – the entire Papal State numbered scarcely more than two million souls – what were they, we say, if compared to the conditions of today? With the number of inhabitants, with the destitution, the risks, the anxieties, the separations, the pains of every kind, for which so many tremble and suffer? 2. FERDINAND GBEGOBOVITJS, *Geschichte der Stadt Rom im Mittelalter*, vol. 1, [1896], p. 668. 3. Cf. PASTOB, *Geschichte der Päpste*, vol. II, p. 579; vol. XVI, p. 1, pp. 461-463. [Stuttgart].

[*Latin ed. p. 169*]

Acta Pii Pp. 169 XII. In few places on the soil of Italy, if not of the entire world, are the present shortages of necessities for life so great, nor is the danger so imminent, as in Rome and its vicinity, where entire masses of people face a nearly immeasurable impoverishment. On the other hand, the attractive force that the City exerts on many victims of war, who seek refuge and assistance here, presents those who are concerned with providing for their housing and sustenance with problems that are sometimes almost insurmountable. Despite the praiseworthy efforts of public authorities and virtuous associations, the army of the poor grows from day to day. These unhappy people, increasingly anxious, turn their eyes, and raise their hands in ever more suppliant ways, towards the common Father: many of them are today forced to invoke that charity of which, only yesterday, they themselves were so generous. To the utmost limits of Our means and Our strength, supported and sustained by the offerings of generous souls, by the organizing activity of provident and industrious experts, and by the courage and spirit of self-sacrifice of honest and valiant workers, to whom we desire that the expression of Our heartfelt gratitude may be given, We have often been able to penetrate the darkness of the most agonizing misery and the most cruel abandonment with a comforting ray of paternal love – though, alas, not always adequate to the vastness of the need and the innermost impulse of Our heart. Without flinching before any sacrifice, undeterred by any refusal, and unafraid of any violation of Our rights, We have not ceased to contribute, in every way possible, to supporting the population of Rome and the surrounding areas, at least with the most necessary and urgent foodstuffs. We have also initiated procedures to effect the transport of provisions by sea, using pontifical ships. But the consent of one of the belligerent parties is still awaited for the implementation of such an undertaking, which would bring a truly effective remedy to so

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much suffering. In any case, We will not diminish Our efforts to overcome obstacles and overcome resistance, so that this Our native and episcopal city, which today, more than at any other time, counts among its walls sons and daughters from every region of Italy, may, as far as possible, be spared, in one of the most grievous moments of its history, rich in glories and sorrows, from having to apply to itself the words of the Prophet: "Behold, all her people are as groaning, and they seek bread; they have given their sweet children bread, and there is none." *Thren. 1, 11; 4, 4.*

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary I II. THE PRIMACY OF THE CHURCH OF ROME.

The Divine Mandate. But above these external concerns and particular duties imposed by the contingencies of time and place, Venerable Brothers, stands, as Our central and supreme duty, from which no human power could divert us, and no external distress could turn us aside, absolute obedience to the command of the Lord: "Pasce agnos meos! Pasce oves meas! Pasci meos agnos! Pasci meas pecorellas!" 5 This divine mandate, which has been passed down from the first Peter through the long line of Roman Pontiffs to Us, Your unworthy Successor, encompasses in the confused and torn world of today an even greater accumulation of sacred responsibilities, and encounters obstacles and opposition, which demand from the Church, in its visible head and in its members, increased zeal and vigilance.

Miserable Consequences of Separation from the Mother Church. Indeed, today more than ever, it is revealed to the eyes of every discerning and just observer the sadly negative balance that the schisms from the Mother Church have caused to Christendom throughout the centuries. In a troubled and turbulent age, such as ours, when humanity is preparing to draw the consequences of a spiritual decline that has plunged it into the abyss, and in all nations voices are raised calling for the immense work of a new order, in addition to external guarantees, the indispensable legal and moral foundations will be of essential importance. It will be of essential importance to know what influence the current of Christian ideas and norms of life can exert on the content and spirit of such a future order, and to prevent the repetition of the dominance of false and disastrous tendencies. The Catholic Church of Rome, remaining faithful to the constitution received from its divine Founder, and which even today stands firm in the solidity of the rock upon which He built it, possesses, in the primacy of Peter and his legitimate Successors, the security, guaranteed by divine promises, of preserving and transmitting, intact and inviolate, through centuries and millennia, until the end of time, the entire sum of truth and grace that is

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contained in the redemptive mission of Christ. 5 JOHN 21:15-17.

[*Latin ed. p. 171*]

Acta PU Pp. XII 171 E mentre ella, nella stimolante e confortante coscienza di questa duplice dotazione, trova la sua forza vincente contro tutte le offuscazioni dell'errore e tutti i sviamenti morali, svolge la sua opera a vantaggio non solo della Cristianità, ma del mondo intero, ispirando sentimenti di conciliante giustizia e di genuino amore fraterno, nelle grandi controversie, in cui spesso benedizione e calamità, abbondante e scarsa raccolta, si trovano l'una all'altra vicine, nella calamita. Ma quanto più forti ed efficaci sarebbero le irradiazioni del pensiero e della vita cristiana sulle basi morali dei futuri progetti di pace e di ricostruzione sociale, se non si avesse la vasta divisione e dispersione delle confessioni religiose, che nel corso dei tempi si sono distaccate dalla Chiesa Madre! Chi potrebbe oggi non riconoscere quanta sostanza di fede, quanta intima forza di resistenza contro gli influssi antireligiosi siano, a causa di questo distacco, in numerosi gruppi andate perdute? Di così dolorosa realtà è, fra tante altre, una prova parlante la storia del razionalismo e del naturalismo negli ultimi due secoli. Là ove l'ufficio commesso a chi è investito del primato, « confirma fratres tuos », non può esercitare e svolgere la sua azione protettrice e preservatrice, la zizzania del razionalismo è penetrata in mille specie diverse, coi suoi culmi e le sue cariossidi infeste, nel pensiero e nel senso di molte anime che si dicono cristiane, e ha intossicato ciò che in esse era ancora rimasto del seme divino della verità rivelata, causando soprattutto oscuramento, scissione e un crescente abbandono della fede nella divinità di Cristo. La volontà di Cristo nella istituzione del primato, fra Cristo e Pietro, vive dal dì della promessa presso Cesarea di Filippo e dell'adempimento sul mare di Tiberiade, un vincolo misterioso ma eminentemente reale, avvenuto una volta nel tempo, ma che affonda le sue radici negli eterni consigli dell'Onnipotente. Il Padre celeste, che a Simone, figlio di Giona, rivelava il mistero della divina figliolanza di Cristo e lo rendeva così atto a rispondere con una aperta e pronta confessione alla domanda del Redentore, aveva fin dalla eternità predestinato il pescatore di Betsaida al suo singolare ufficio; e Cristo stesso non fece che compiere la volontà del Padre, quando nella promessa e nel conferimento del primato usò espressioni, le quali dovevano fissare per sempre l'unicità della posizione privilegiata attribuita a Pietro. "But I have prayed for thee, that thy faith fail not."

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Commentarium Officiale. Therefore, those who – as, or rather, it has been affirmed, or better, repeated – by certain representatives of religious confessions that profess Christianity – declare that there is no Vicar of Christ on earth, because Christ Himself promised

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to remain with His Church as His Head and Lord until the consummation of the ages, and who, moreover, deprive every episcopal office of its foundation, deny and distort the profound meaning of the pontifical primacy, which is not a negation, but the fulfillment of that promise. For, if it is true that Christ, in the fullness of His divine power, disposes of the most varied forms of illumination and sanctification, in which He is truly present with those who confess Him; it is no less certain that He willed to entrust to Peter and his Successors the guidance and governance of the universal Church, and the treasures of truth and grace of His redemptive work. The words of Christ to Peter leave no doubt as to their meaning: this has been recognized and believed by both the West and the East in times not suspect, and with admirable harmony. To create an opposition between Christ as Head of the Church and His Vicar, to see in the affirmation of the one the denial of the other, means to distort the clearest and most luminous pages of the Gospel, to close one's eyes to the most ancient and venerable testimonies of tradition, and to deprive Christianity of that precious inheritance, the correct knowledge and appreciation of which, at the moment known only to God, and through the light of grace imparted by Him alone, may awaken in the separated brethren the nostalgic desire for the paternal home and the effective will to return to it. When, each year, on the evening before the feast of the Princes of the Apostles, We visit Our Patriarchal Basilica Vaticana, to implore upon the tomb of the first Peter the strength to serve the flock entrusted to Us according to the designs and ends of the eternal and Supreme Priest; from the majestic entablature of that exalted temple, the powerful words with which Christ manifested His purpose of building the Church upon the rock of Peter appear to Our gaze in brilliant mosaic, and they remind Us of Our unchangeable duty to preserve intact this incomparable heritage of the Divine Redeemer. And as We see before Us the glory of Bernini, and above the Chair, supported high by the gigantic figures of an Ambrose and an Augustine, of an Athanasius and a John Chrysostom, We see shining and dominating in magnificent light the symbol of the Holy Spirit; We feel and experience all the sacred character, all the supernatural mission, which the will of the Lord, with the assistance of the Spirit promised and sent by Him, has conferred upon this central point of the Church of the Living God.

[*Latin ed. p. 173*]

Actu Pii Pp. 173 XII 7, «lumen et firmamentum veritatis». And during this octave of Pentecost, from our heart and from our lips, bursts forth the invocation to the Creator Spirit, that He may grant to our separated brethren the desire for a return to the lost unity, and may grant them the strength to follow that impulse. May all those here who profess the Christian faith understand what an unparalleled field of action would be reserved for Christianity at the present time, if, in full union of faith and will,

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they dedicated their efforts to saving the human family and preparing it for a better future!

III. CONSIDERATIONS ON THE PROBLEM OF PEACE.

Voices of moderation and voices of violence.

It is certainly a significant sign of hope for this more serene and peaceful future that, while the military means of destruction have attained a degree of power never before known, and the world stands on the threshold of even more dramatic, and, according to some, perhaps definitive events, the discussion concerning the fundamental direction and the particular norms of the future peace attracts ever more numerous minds, and finds a growing participation and interest. However, alongside the voices of wisdom and moderation, there are also others of veiled violence or of open announcement of vengeance. The former follow the thought of that Greek commander, of whom it is read that he considered the victory most glorious in which clemency prevailed over cruelty: "Eam praeclaram victoriam ducebat, in qua plus esset dementiae quam crudelitatis." The latter, on the other hand, recall closely the saying of Cicero, that victory, by nature, is insolent and haughty: "Victoria quae natura insolens et superba est." In this way, in many, the impression and fear arises, as if there were, even for peoples and nations as such, no alternative other than this: complete victory or complete destruction. Where this sharp dilemma has once penetrated the minds, it works with its disastrous influence as a prolonging stimulus of the war, even among those who, by internal impulse or by realistic considerations, would be inclined towards a reasonable peace. The specter of this alternative, the persuasion of the true or supposed will of the enemy.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Official Commentary: to destroy national life down to its roots, they stifle all other reflection and instill in many the courage of despair. Those who are possessed by such sentiments advance, as in a hypnotic sleep, through abysses of unspeakable sacrifices, and thus force others into an exhausting and debilitating struggle, the economic, social, and spiritual consequences of which threaten to become the scourge of the future.

Two different aspects of the problem of peace. Therefore, it is of utmost importance that this fear be replaced by a well-founded expectation of honest solutions; solutions that are not fleeting, nor susceptible to the poisonous seeds of new disturbances and dangers to peace, but true and lasting; solutions which proceed from the thought that wars, today no less than in the past, can scarcely be attributed to and blamed on peoples as such.

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To you, Venerable Brothers, it is well known that, fulfilling an indispensable duty of Our Apostolic ministry, We have already on many occasions and in a concrete manner indicated the essential foundations, in accordance with Christian thought, not only for peaceful coexistence and international collaboration, but also for the internal order of states and peoples. Today We limit ourselves to observing that every just solution to the world conflict must consider as distinct two grave and complex issues: the culpability in instigating or prolonging the war, on the one hand, and the configuration of peace and its security, on the other; a distinction which naturally leaves intact both the postulates of just expiation for violent acts against persons or things not genuinely required by the conduct of war, and the necessary guarantees to defend the right against possible acts of force.

These two different aspects of this formidable problem have found wide resonance in the conscience of the peoples, and even in public declarations of competent authorities, the intention and will to give to the world, at the end of the armed conflict, a peace that is bearable for all nations has been manifested. We desire and hope that the prolongation of the war, combined with the progressive intensification of methods of warfare, and the consequent sharper tension and exasperation of minds, do not end by diminishing and extinguishing those healthy sentiments, and with them, the readiness to subordinate the instincts of vengeance and anger, *quae est inimica consilio*, to the majesty of justice and equanimity.

In every war, if one of the belligerent parties were to succeed solely through the power of the sword or by other means of irresistible coercion,

[*Latin ed. p. 175*]

By the action of the Most Holy Pope XII, 175, a clear and unambiguous victorious outcome would be achieved through the physical possibility of dictating an unjust peace, imposed by force. But it is certainly true that no one, whose conscience is informed by the principles of true justice, could recognize such a precarious solution as possessing the character of secure and prudent wisdom.

Concerning visions of wise political art: Although it may be in the nature of things that the period of transition between the end of hostilities and the formal conclusion of peace, until a condition of sufficient social stability is reached, is largely determined by the power of the victor over the vanquished, nevertheless, wise and therefore moderate political art never forgets nor omits to give the defeated party the hope, that is to say, the confidence, that even to their own people and their vital needs, a worthy place will be prepared and legally assigned. Therefore, we would desire that in the minds of rulers and peoples, there be present, at least as an ideal to strive for, the fundamental thought that inspired the words spoken by M. Claudius Marcellus by the most distinguished orator of ancient Rome:

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"Animum vincere, iracundiam cohibere, victum temperare, adversarium extollere iacentem, haec qui faciat, non ego eum cum summis viris comparo, sed simillimum deo iudico." That is to say: "To conquer oneself, to restrain anger, to spare the vanquished, to raise up the fallen adversary, he who does these things, I do not compare him with the greatest of men, but I judge him to be most like a god."

We hope that all our sons and daughters scattered throughout the earth have a vivid awareness of their individual and collective responsibility in the birth and formation of a public order that conforms to the fundamental requirements of human and Christian conscience, always remembering that, for all who glory in the name of Christian, every proposal for peace is always under the unfailing banner: "illa respuere, quae huic inimica sunt nomini, et ea, quae sunt apta, sectari." [That is, to reject those things which are hostile to this name, and to follow those things which are fitting.]

With the fervent hope that the grace of the Almighty will soon bring about on the hills of the Eternal City and throughout the world the dawn of such a peace, we express to you, Venerable Brothers, our heartfelt gratitude for the kind wishes offered to us through the mouth of your eminent Cardinal Sub-Deacon, as we impart from our heart to you, and to all who are particularly united with you in the Lord, our Apostolic Blessing.

10 Cf. CICERO. Pro M. Marcello, n. 3.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary ACTA 88. CONGREGATIONS. THE SUPREME SACRED CONGREGATION OF THE HOLY OFFICE DECREE: "WORKS ARE FORBIDDEN" On Thursday, May 17, 1944, by Decree of March 26, 1924, of this Supreme Sacred Congregation of the Holy Office, all the works and writings of ERNEST BUONAIUTI were condemned; nevertheless, he persisted in publishing works, even striving to undermine the very foundations of the Christian faith, some of which had already been proscribed by the Holy Office; and most recently, he published a work entirely deserving of condemnation, entitled "Storia del Cristianesimo" [History of Christianity]. Therefore, the Eminent and Reverend Fathers Cardinals of the Supreme Sacred Congregation of the Holy Office, entrusted with safeguarding the faith and morals, in a plenary session on Thursday, May 17, 1944, after the vote of the Most Reverend Consultors, condemned and ordered that all the works and writings of ERNESTO BUONAIUTI, published after the aforementioned decree up to the same day, May 17, 1944, be placed on the INDEX of prohibited books. And on the following Friday, May 18 of the same month and year, His Holiness, Pope Pius XI, by the divine Providence, in his customary audience granted to the Most Excellent and Reverend Prefects and Assessors of the Holy Office, approved, confirmed, and ordered that the resolution of the aforementioned Fathers be made public. Given at Rome, from the Offices of the

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Holy Office, on June 17, 1944. Ioannes Pepe, Notary of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 177*]

The Sacred Congregation Consistorial.

SACRED CONGREGATION CONSISTORIAL

PROVISION FOR CHURCHES

Most Holy Lord Our Pope Pius, by divine Providence, Pope XI, by successive decrees of the Sacred Congregation Consistorial, has deigned to provide for the following churches with new pastors, namely:

On January 1, 1944. — The Metropolitan Church of Melitensi, recently established, was assigned the Reverend Father Michael Gonzi, formerly Bishop of the same Church.

On May 11. — The titular archbishopric of Carpathus was assigned to the Reverend Father Francis Kamprath, formerly Bishop of Stadia.

On May 30. — The titular bishopric of Canathena was assigned to the Reverend Father Frederick Due, General Vicar of the diocese of Mauriana, whom he appointed as Coadjutor with the right of succession to the Reverend Father August Grumel, Bishop of Mauriana.

On June 15. — The cathedral church of Lamacensi was assigned to the Reverend Father Ernest Sena de Oliveira, formerly titular Archbishop of Mitylene and Auxiliary to His Eminence Emmanuel S. R. E. Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, with the right to bear the title of "Archbishop-Bishop of Lamacensis."

SACRED CONGREGATION FOR THE EASTERN CHURCH

PROVISION FOR THE CHURCH

Most Holy Lord Our Pope Pius, by divine Providence, Pope XI, by decree of the Sacred Congregation for the Eastern Church dated May 22, in the year 1944, appointed the Reverend Father Joseph Cheikho, parish priest of the cathedral church of Babylonensis, as Archbishop of the Chaldean Church of Sehna.

ACTA, vol. XI, n. 6. — 26-6-1944.

[*Latin ed. p. 178*]

Acts of the Apostolic See - Official Commentary 178

SACRED CONGREGATION FOR THE PROPAGATION OF THE

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FAITH

OF MAY

DECREE CONCERNING THE ALTERATION OF BOUNDARIES

Since, after the recent war, the boundaries between the Republics of Bolivia and Paraguay have been altered, it has been deemed necessary to likewise alter the boundaries between the Apostolic Prefecture of Pilcomayo (Paraguay) and the Apostolic Vicariate of Chaco (Bolivia).

Therefore, the Most Reverend Fathers of this Sacred Congregation, for the Propagation of the Christian Name, in a Plenary Session on the 8th of the month, after due deliberation, came to the opinion that the western portion of the aforementioned Apostolic Prefecture of Pilcomayo, which is contained: to the north, by the line parallel to 22 degrees; to the east, by the boundaries recently established between the aforementioned Republics; to the west and to the south, by the course of the Pilcomayo River, between D'Orbigny and Esmeralda, should be separated from the same Apostolic Prefecture and attached to the neighboring Apostolic Vicariate of Chaco (Bolivia).

This opinion of the Most Reverend Fathers, having been presented to the undersigned Secretary of this Sacred Congregation on the 11th of the month, was approved in all respects by His Holiness, Pope Pius XII, and He ordered that this be promulgated.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 12th of May in the year of Our Lord 1944.

P. Card. FUMASONI BIONDI, Prefect.

L.S. f C. Costantini, Archbishop titular of Theodosiopolis, Secretary.

[*Latin ed. p. 179*]

Sacred Roman Rota, Act of the Tribunal, Sacred Roman Rota, concerning the Nullity of Marriage and Dispensation, under review. In the Name of the Lord, Pope Pius XII, happily reigning, in the fifth year of his Pontificate, on the 22nd of January, 19[redacted], the Most Reverend Fathers, Doctors, Arcturus Wynen, presiding, William Heard, and Albert Canestri, Auditors, in the Roman cause, concerning the Nullity of Marriage and Dispensation, between the Lord Titus, plaintiff, represented by his legitimate procurator, Mr. William Felici, advocate, and the Lady Lucia, defendant, with the Reverend Father Giles Del Corpo, Substitute Defender of the Bond, intervening and disputing in the cause, have rendered the final judgment in the second instance.

1. Titus, a technical worker with Mr. Livius, a dentist, when he was seven-

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teen years of age, met Lucia, a girl of 22 years, who was working as a dairymaid in her father's shop. Inflamed by mutual love, the two young people entered into a betrothal and maintained honest relations for a year and a half, but afterwards Titus led Lucia into dishonorable acts. Several months later, Lucia suffered from vomiting of blood and had to consult a doctor. Who immediately declared the girl's condition to be grave and incurable. "The professor said that the girl was doomed, and he advised me not even to kiss her," Titus testified in court. The girl's father, although he understood that the celebration of the marriage could no longer be postponed due to the declared mortal illness of his daughter, nevertheless advised Titus not to immediately break off the relationship (so that the afflicted would not have added affliction), but to gradually lessen it. However, Titus, due to his great love for the girl, did not abandon the amorous relationship with Lucia, neither immediately nor gradually, but rather continued it as before; indeed, he did not hesitate to abuse the sick girl on several occasions.

On one day, Lucia revealed to Titus that she was pregnant by him, and...

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Commentarium Officiale requested that a marriage be contracted promptly. Wishing not to marry the sickly girl, the man refused to enter into the marriage, and, in order to avoid the threats made by the girl and her relatives, and the consequences of his improper conduct, he fled from Mediolanum, and then to Genuam. However, warned by his mother to return and celebrate the marriage, the man returned to Rome and, on September 19, 1931, in the parish church of N. N., he again contracted the marriage with Lucia. However, the cohabitation of the spouses was never instituted. Ten years later, that is, on October 6, 1941, the man brought a case before the Vicariate Tribunal of Rome, alleging the nullity of the marriage, both on the grounds of coercion and fear, and on the grounds of simulated consent. In the conclusion of this document, it is written: "The undersigned, having married Miss Lucia under a canonical impediment due to irritating fear, considers himself able to declare the marriage null, although he entered into it with the express intention of not consummating it." The document being accepted and the case being investigated, on December 10, 1942, a judgment was issued, in which it was declared: "There is no proof of the nullity of the marriage on the grounds of alleged coercion, but there is proof of the man's simulation." An appeal was lodged with N. S. Auditorium, and, as is customary, the doubt was agreed upon by the Fathers; the Fathers, assembled to resolve the case, declared on December 11, 1943: "It is postponed, and in the meantime, the proceedings shall be completed." The Fathers considered it appropriate to request from the Most Holy authority, in addition to the question of the nullity of the marriage, also the question of the lack

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of consummation of the marriage, asserted by the parties and witnesses. Therefore, after the plaintiff's advocate presented a new document and the Defender of the Bond gave his favorable opinion, a request was made for the authority to judge also on the lack of consummation of the marriage, which authority the Supreme Pontiff, in the Audience granted to the Dean of S. Eotae, deigned to grant on January 14, 1944. Therefore, in addition to the first doubt already agreed upon, a second doubt was added, so that today it is necessary to respond to two doubts: 1. Does the nullity of the marriage exist in this case? And, if so, to what extent? 2. Should the matter be presented to the Most Holy authority for a dispensation regarding the valid and unconsummated marriage, in this case? 1. Regarding coercion and fear. 2. In law. - He who is compelled by fear to enter into marriage either suffers a common fear or a reverential fear. If the fear is either simply grave or qualified as reverential, and is also endowed with the qualities listed in can. 1087, § 1, then, according to the aforementioned canon, the marriage is nullified on the grounds of coercion, provided that the one who is coerced truly expresses his marital consent. However, if the one who is experiencing fear does not truly, but simulates, his consent to the marriage...

[*Latin ed. p. 181*]

181. The Sacred Roman Rota, when it agrees, shall not judge a marriage contracted to be dissolved solely on the basis of fear, whether it is possible for that fear, by itself, to dissolve the marriage, or – and even more so – whether the party lacks one or more of the qualities enumerated in canon 1087; rather, the nullity of the marriage should be derived from the simulation of consent, according to canon 1086, § 2, or even canon 1092, 2°. Indeed, the same consent cannot, at the same time, be both true and feigned. Fear, indeed, can provoke the simulation of consent; but then fear, by itself, does not dissolve the marriage, but is only the cause of the simulated consent. However, it must be noted that the principle established by jurisprudence, namely that fear can be a suitable cause for simulating consent, must be properly understood. He who, because of a certain fear instilled in him, decides to falsely consent, at the same time performs two acts that are actually distinct from each other, namely, the external act of the will to enter into the marriage, and the internal intention to simulate. In such a case, fear by itself is only the cause of entering into the marriage, while the cause of the simulation is another, e.g., aversion to the celebration of any marriage, or aversion to a certain woman with whom one is obliged to enter into marriage, or any kind of repugnance to losing one's personal freedom and binding oneself for life. Therefore, speaking logically, fear in such a case is only a remote and indirect cause, which provides an opportunity for the simulation of consent, and the proximate and direct cause of the simulation is another; although he who intends to simulate consent is rarely aware that

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he is placing two acts of the will that are actually distinct from each other, but simply intends to simulate consent, it is not entirely inappropriate to say that he was led to simulate consent by fear, or that fear was the cause of the simulation. 3. In fact. – It is established that Titus, the plaintiff, because of the serious illness of the bride, Lucy, which was declared incurable by a doctor, no longer wished to take her as his wife, nor, after the girl became pregnant, did he wish to marry her, and he fled to Mediolanum to avoid the marriage. The plaintiff testified as follows regarding these matters: "After about two years of our acquaintance, one day while I was with her at the 'Casina delle Rose,' I noticed that she had a nosebleed. She was taken to Professor A., and I myself attended the examination. The professor said that the girl was in a serious condition and advised me to avoid even kissing her. After this statement, her father and sister advised me not to break off the relationship immediately, but to gradually reduce it. On the other hand, I, feeling that I loved her, did not have the courage to end the relationship. She was treated by Professor M. and improved greatly. Intimate relations occurred three or four times during this period. In 1930, she became pregnant, and she informed me of this, insisting that I marry her. I was horrified at the thought of having to..."

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Commentarium Officiale: concerning the matter of marrying a woman who was ill and of bringing forth children who were ill... Therefore, I thought of disappearing, and indeed, with some financial assistance given to me by the gentleman Livio, with whom I worked, I went to Milan." Since these things were confirmed by the woman and proven by witnesses, there is no doubt as to the reason why the man refused to enter into marriage with his betrothed, who was gravely ill.

4. Furthermore, it is certainly established from the testimonies of the parties and witnesses that Luciani and his relatives threatened Titus, both in his presence and in his absence, before the Lord Livio, and that the girl, his sister, and also his mother, unaware of either the fault or the flight of her son, caused injury to him after Titus' departure. However, the threats of death, which were especially uttered by the woman's sister, Aemilia, were not true threats, but rather words spoken in the heat of anger. To demonstrate this, it is sufficient to hear Luciani's sister, Aemilia, who stated the following regarding this matter: "I was the most energetic person in the family, and I cared very much for that younger sister, so much so that I loved her like a daughter... I do not deny that, in a fit of anger, words of threat came out of my mouth, and I told Titus that I would kill him if he did not do his duty. Naturally—the witness sincerely confesses—I said it in a fit of anger, without even thinking about what I was saying, and without intending to carry out the threat: that would have been physically impossi-

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ble, because he is a man and is much bigger than me. I do not believe that he could have been afraid of me; indeed—she rightly concludes—he was not at all induced to marry, but rather, to avoid the marriage, he fled to Milan."

5. Certainly, such threats would scarcely have been considered by the man as seriously pronounced, from which he reasonably believed that a great harm would befall him; rather, by fleeing, the man showed that he could easily avoid the insistent demands of the girl and her relatives, and the more easily he could avoid the hypothetical danger of threats made in his presence, about which he only became certain through the letters of the Lord Livio, the less he should have feared the threats made in his absence. Therefore, it is now to be excluded that a serious fear was instilled in the man, from which he was compelled to choose marriage in order to free himself.

6. Nor is a qualified, reverential fear admissible in this case. The actor's mother, regarding her influence on her son to induce him to enter into marriage, said the following: "One day (Lucia and Aemilia, the sisters) confronted me as I was leaving the church of Jesus and Mary, and they gave me a great scene in the public street. I replied to them that I had already requested the documents, and that on my part, I was ready to do everything possible for the marriage to take place soon. Indeed, not for the...

[*Latin ed. p. 183*]

The Sacred Roman Court heard 183 testimonies, but due to the deep sense of duty I felt, and not knowing how to write, I dictated a letter to my friend L. B.: in this letter, I told my son that I would disown him if he did not immediately return to fulfill his duty, that is, to marry the young woman he had dishonored... After my letter, he immediately returned. "Therefore, the mother reminded her son of his obligation to lead the bride he had defiled and impregnated, and she made it clear to him that he would be disowned as a son if he refused to fulfill his duty." 7. The defendant stated regarding the influence of his mother: "Knowing my whereabouts, at the time when I was in Genoa, she (i.e., the mother) also wrote to me: she did not speak to me of the insults that Lucia's relatives were inflicting upon her, but she made me aware of the duty I had to restore the young woman's honor, and to think of the child that was about to be born." Regarding what happened after he returned to Rome, the man explained: "I was not saying no, but I was trying to delay, hoping that I could avoid the marriage. However, I found no refuge or advice, because my mother was completely on Lucia's side. She told me that my actions had been those of a scoundrel, and that it was right that I should make amends for the dishonor of the young woman. She added that she would no longer recognize me as her son if I refused." Although the mother had once or twice told her son that she would no longer consider him her son if he did not marry the young

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woman, it was not proven that the son entered into the marriage because he feared incurring the great and lasting indignation of his mother. Rather, it appears that the man yielded to his mother's insistence, who constantly kept the obligation of marriage before his eyes, and behaved accordingly. 8. Indeed, no witness confirmed that the mother used those exact words, nor that the son entered into the marriage out of that fear; nor was it in any way proven that the mother used any vexatious or simply unjust means to persuade the son to marry. Rather, the witnesses spoke only of the obligation of conscience that the mother reminded her son of. The Reverend Father Narcissus testified, who recounted his intervention: "I, in fact, said a few words to Tito's mother, and this succeeded in bringing the son back to Rome. I also had conversations with him (i.e., after his return) and tried to make him understand his responsibilities, explaining to him that it was not really reasonable to be so afraid, since other women had married under similar circumstances, and things had gone well." Despite these warnings from his mother, Titus did not resist seriously, but – albeit reluctantly – accepted the marriage. However, the manner in which he declared himself ready to do so is described by T. R., who lived in the same house as Tito's mother. "What I know," said this witness, "is that he was very...

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary. He was very devoted to his mother and felt her influence greatly; therefore, he finally said to her: "Mother, do you want me to marry? Well, I will obey, but each will remain in his own house." It is therefore evident that the actor did not experience reverential fear in a qualified sense.

II - On the Simulation of Matrimonial Consent

9. In Law. - Since the asserted simulation of matrimonial consent in this case is closely connected with the ends of marriage, and since the Most Holy Pope, gloriously reigning, on October 3, 1941, inaugurating the new legal year of the Sacred Roman Rota, spoke of certain aspects of the ends of marriage which seemed to invite the Auditors to examine and treat this point more thoroughly, it is advisable to present the following. From various Constitutions and Encyclic Letters of the Supreme Pontiffs, from the common teaching of Theologians, Canonists, and Moralists, and from the explicit words of Canon Law, it is clear that there are several ends of marriage, one of which is primary, and another is secondary. Canon 1013, § 1, states regarding this matter: "The primary end of marriage is the procreation and education of children; the secondary end is mutual help and the remedy of concupiscence." The word "end" in the sources cited is used in a technical sense and signifies the good to which one tends, either by the nature of things or by the deliberate intention of the agent. The distinction between "the end of the work" and "the end of the worker" (which may be one or more) must also be kept in mind in marriage. "The end of the

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work" in marriage is that good to which marriage tends by its very nature, which God the Creator instituted in marriage. Since "marriage is divinely instituted" and "by the very author of nature, God, and by the same Lord Jesus Christ, it is governed by laws, confirmed, and elevated," therefore "the institution of marriage, its ends, its laws, its goods, are from God" (Encyclical Letter *Casti connubii*; A. A. S., vol. XXII, pp. 541 and 542). Furthermore, "the end of the worker" is that good to which the will of the contracting parties tends. It is clear that the end of the worker can coincide with the end of the work; indeed, Pope Pius XI expressly warns the contracting parties to "seek those ends for which marriage is instituted by God" (loc. cit., p. 586); and the Roman Catechism, when speaking of the reasons by which men are impelled to enter into marriage, places first among them one of the ends of the work, saying: "Therefore, the first is that very society sought by the instinct of different sexes, united in the hope of mutual help, so that each may be able to better bear the hardships of life and sustain the weakness of old age" (Part I, chapter VIII, question 13). But these two ends do not always coincide.

[*Latin ed. p. 185*]

The Sacred Roman Rota, number 185, states that the end of the worker can be entirely outside of, or beyond, the end of the work; for example, a contracting party may consider the acquisition of wealth or the avoidance of an impending evil as the primary end of marriage. The end of the worker can also be contrary to the end of the work, which happens whenever someone enters into marriage intending a good, or an end, that is contrary to one or all of the ends of the work, that is, of marriage. But the end of the work must now be discussed separately.

10. Marriage, considered as a work and institution of nature, is a natural, one and indivisible society, specifically distinct from any other human association. Therefore, it must have a natural, one and indivisible, specifically proper end, and one distinct from any other end. Indeed, as the Angelic Doctor teaches, the end is the formal cause by which a union of many is carried out and specified as such. Therefore, when many are united in the same society, one of the "ends of the work" must be primary and principal, possessing the reason of the formal cause, in which the other ends are contained, or to which the other ends are directed, so that it may be more easily, securely, and fully attained. Therefore, it is necessary that there be an order among the ends of marriage, according to which the principal end, which determines the specific nature of marriage, subordinates the other ends of the work.

11. A. Concerning the primary end of marriage. The primary and principal "end of the work" of marriage, the one and indivisible end, and the one that uniquely specifies the nature of marriage, is the procreation and education of children. This can be considered a) actively, b) passively, c) under

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both aspects. Considered "actively," it refers to the activity of the spouses, insofar as the spouses beget and raise children; considered "passively," it refers to the children insofar as they are begotten and raised; considered "under both aspects," it encompasses both the spouses and the children. The secondary ends, which are said to be ordered to the primary end, can refer more to one aspect than the other, i.e., either the active or the passive aspect, but they can also refer equally to both aspects.

12. a) This objective ordering of marriage to its primary end, which is hidden in its nature, consists, if considered in the order of execution, in the fact that the marital union (whether considered "in being brought about" or "in its consummation") contains within itself, by its very nature, all that is required and sufficient from the human active aspect, in order that the generation and education of children (in a manner befitting human nature and worthy of it) may be attained. Indeed, the marriage itself, by its very nature, has this destination, this aptitude, for the said end, because all who enter into marriage or live in it are united and joined together.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Commentarium Officiale. "Tuo iure exclusivo et perpetuo" to grant powers suitable for the generation of offspring. Having established this right, and considering simultaneously the vehement impulse of the sexual appetite to exercise the generative faculty, and finally, considering that it is not permitted for men to yield to this appetite except within the sacred bonds of marriage: it is clear that in marriage, sufficient and effective provision is made for the attainment of the end of procreation and the education of children.

13. And this natural destination, aptitude, and sufficiency, which is the primary end, is present in every valid marriage (even of the sterile and the elderly), and is so essential to it that without it, no marriage can arise or endure. No marriage can be contracted, no union can continue, unless in the spouses there is founded, or remains, that fundamental right concerning acts pertaining to the body; if this fundamental right is lacking or has perished, marriage cannot be constituted, or, if it has been constituted, it perishes together with that fundamental right (which happens through a dispensation concerning a valid but unconsummated marriage).

14. b) Just as marriage itself, the conjugal act is also subordinate to and bound by this primary end, and indeed to such a degree that the exercise of this act is only permitted, and only as long as, in it is verified and observed the essential subordination to the primary end of marriage. This is preserved because spouses, by performing the conjugal act in a natural manner, can provide all that is required and sufficient from the human side for the generation of offspring (cf. the decree of the Rotai, of April 25, 1941, before Wynen, in which the subordination of the conjugal act and the elements essentially required for the act to be considered, in itself, suitable

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for the generation of offspring, are thoroughly discussed).

15. This subordination to the primary end, which is inherent in the conjugal act when performed in a natural manner, is also preserved and verified in the union of the sterile and others who, for reasons extrinsic to themselves, cannot generate offspring through the natural use of marriage. The following words of Pius XI, in the Encyclical *Casti Connubii*, are relevant: "Nor are those to be said to act contrary to the order of nature who use their right in a proper and natural manner, even if, because of natural causes, or of time, or of certain defects, a new life cannot arise from it." Furthermore, there are honest ends and motives for why spouses should exercise their right under such conditions; indeed, the Pope continues, saying: "For there are also secondary ends, both in marriage itself and in the exercise of the conjugal right, such as mutual help, mutual affection, and the calming of concupiscence, which spouses are not forbidden to pursue, provided that the intrinsic nature of that act is always preserved, and therefore its due order to the primary end." (A. A. S., vol. XXII, page 561).

[*Latin ed. p. 187*]

187 The Sacred Roman Rota 16. – The Supreme Pontiff, gloriously reigning, in His Address to the Holy Rota, as mentioned above, also emphasizes that the conjugal act must be subordinate to the primary end of marriage; for He condemns the manner of those who either completely disregard or carry the conjugal act beyond the due measure from the primary end of marriage, to which the same act, according to its entire structure, is ordered. It is said that those who maintain that it suffices for the essence of the marital act that this act can be performed in a natural manner according to its external appearance, even if one of the elements is lacking, which are entirely necessary from the part of the conjugal activity itself, and whose absence, according to the constant jurisprudence of the Holy Rota (cf. the sentence cited above), renders a man impotent for marriage, if, for example, the power or ability to emit true seed in the conjugal act, that is, seed elaborated in the testicles, is lacking, even if it lacks spermatozoa, fall into this error. The words of Pius XI are these: "Two extremes... are to be avoided: on the one hand, to deny practically or excessively depress the secondary end of marriage and of the act of generation; on the other hand, to loosen or separate the conjugal act beyond measure from the primary end, to which, according to its entire intrinsic structure, it is primarily and principally ordered" (A. A. $ vol. XXXIII, v, page 423). 17. – B. Concerning the secondary end of marriage. The secondary end of marriage, in the aforementioned canon 1013, is assigned as twofold, namely "mutual help" and "remedy for concupiscence," which ends are "ends of the work," not merely "ends of the one who performs the work." 18. – a) Regarding the other secondary end, concerning the "remedy for concupiscence" and its relation to the primary end, a few things must be said. It is easily understood that this

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end is subordinate to the primary end of generation by its very nature. For concupiscence is allayed in marriage and through the licit use of the generative faculty in marriage, which is destined for the primary end of marriage, and is proportioned and subordinated in the manner mentioned above. Moreover, the "allaying of concupiscence," which is exercised in performing conjugal acts, is also subordinate, together with these acts, to the primary end of marriage. 19. – b) Another secondary end is "mutual help," which encompasses various mutual services or duties of the spouses, e.g., cohabitation, communion of the table, use of material goods, acquisition and administration of sustenance, personal assistance in various life circumstances, in psychic and somatic needs, in the use of natural faculties, and even in the exercise of supernatural virtues.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary (cf. Encyclical Letter of Leo XIII, *Arcanum*, nos. 8 and 14, in *Codex Iuris Canonici. Fontes*, vol. III, pp. 156 and 161, and Encyclical Letter of Pius XI, *Casti connubii*, A.A.S., vol. XXII, pp. 548 ff.). 20. – In these recent times, certain authors, when discussing the ends of marriage, explain this "mutual help" in a different way, arguing that the help and complement of spouses is "personal," and that the primary end of marriage is the development and perfection of the "person" of the spouses, although not all consider and emphasize this in the same way, but rather in different respects. These innovators in the matter of marriage deviate from the true and certain doctrine, and are unable to present solid and proven arguments for their opinions. Therefore, setting aside the doctrines of some recent authors, the order and dependence between the primary and secondary ends of marriage must now be examined, omitting the "remedy for concupiscence," which we have already briefly discussed above. 21. – C. On the relationship of the secondary end of marriage to the primary end. Mutual help and the communion of life between two persons of different sexes can also exist outside of marriage, either through a simple fact, as between a brother and sister living together, or through an explicit agreement for mutual help to be rendered to each other. Therefore, mutual help and the communion of life, insofar as they are said to be and are the proper secondary ends of marriage, must be considered with a certain special property, by which they are distinguished from any other communion of life, joined with mutual help. They are distinguished by their internal relationship to the primary end, by which the conjugal union is distinguished from any other human association. 22. – a) This relationship of the secondary end to the primary end is first found in the origin of this end and in the origin of the corresponding right to mutual help. This can be demonstrated as follows: The immediate and essential object of the matrimonial contract is the exclusive and perpetual right in the body of the spouses, in order to acts which are per se apt for the procreation

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of offspring (can. 1081, § 2). From this right, as a natural consequence and complement, arises the right to all those things without which the right to procreate – and consequently also to educate – offspring cannot be satisfied in a way that befits human dignity. Indeed, the right to procreate and to educate offspring in this way cannot be satisfied unless the principal right is accompanied by the right to mutual help, which includes the right to communion of life, or the right to cohabitation, to communion at the table and hearth, and to assistance in all the necessities of life. Note, however, that we are not speaking of the actual help rendered, but of the right to mutual help; for just as the –

[*Latin ed. p. 189*]

The Sacred Roman Rota has declared that the principal object of the matrimonial contract is not "procreation," but the "right" to procreate; thus, the secondary object is not itself "mutual help," but the "right" to it.

23. From what has been said, it follows that the right to the communion of life and mutual help arises in the contracting parties only from the primary right to procreate. It also follows that a matrimonial contract cannot arise which is solely about mutual help and simultaneously disregards the giving and receiving of the right to the body; for such a contract (without the giving of the right to the body) can only arise outside of marriage, between two persons of different sexes. Such a contract, thus attempted, would be null and would not create any matrimonial right in the contracting parties, neither the principal nor the secondary. On the contrary, any matrimonial agreement regarding the giving and receiving of the right to the body immediately creates in the contracting parties the right to the communion of life and mutual help.

24. Since this secondary right does not enter into the principal right as a constitutive part, nor is it joined to it as a prerequisite condition without which it cannot exist, a valid matrimonial contract can arise regarding the principal right, explicitly denying the secondary right. Regarding cohabitation in particular, which is one of the principal goods associated with the secondary end, and its exclusion in contracting, the following is written by Wernz and Vidal: "Spouses, if they cannot properly and conveniently satisfy the conjugal duty without cohabitation, are also bound by the fundamental right and office of married life to a burdensome right, namely, not only to use the same dwelling, but also the same table and bed, unless in cases excepted by law. This constant cohabitation and communion of table and bed belong to the integrity of individual life, and therefore, in a particular case, they may sometimes be absent for a proportionate reason, as in a marriage of conscience, and the obligation of justice admits of such latitude" (Jus can., vol. V, n. 600). And Gasparri teaches on this matter: "Many believe that a condition of never cohabiting is contrary to the essence of marriage; but if the matrimonial right is a safe haven for both parties, we

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do not believe this doctrine to be true, because the communion of dwelling, bed, and table does not belong to the essence of marriage; and indeed, a marriage of conscience is sometimes permitted with this tacit or express condition" (De matr., ed. 1932, n. 905).

25. This also applies to the case in which the contracting parties, renouncing the secondary end of cohabitation and all mutual help connected with it, simultaneously stipulate not to use the right to the body given and received. "Just as it is not a contradiction to accept a right that is already restricted in its use in the very act of acceptance,..."

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - The official commentary states that "it is not a contradiction to grant a right concerning a use that is impeded by the consent of the other party to such an impediment" (Wernz-Vidal, n. 521, note 46). The internal reason for which this is permissible is as follows: "Spouses are not obligated to copulate unless one party requests it, which party can renounce the right to request it by obligating themselves not to request it, nor are spouses obligated to positively generate offspring, provided that they do not positively prevent it or kill the offspring" (the same author, n. 521). De Smet expresses it thus: "Nothing prevents, on the one hand, the giving of mutual marital consent, and the full transfer of dominion to each other's bodies, and, on the other hand, the spouses from agreeing and vowing to each other not to use the right received, and to observe chastity. The right to use is not excluded, but only the exercise of that right" (De spons. et matr., ed. 3, n. 156, note 2). Although, according to approved authors, these points regarding the agreement between spouses should be accepted as a common understanding, the authors diverge in their opinions regarding whether the omission of the exercise of the right can be linked to the consent as a necessary condition. Whatever may be the merit of this controversy, marriage contracted cannot be declared null in such a case, because the question of law is not certain (cf. on this question, Cappello, De matr., ed. 3, n. 635 s.; Wernz-Vidal, op. cit., n. 521, note 46; De Smet, op. cit., n. 156, note 2). But, notwithstanding the above, it must be said that, just as, in certain circumstances, a firm and definitive will not to fulfill can be an indication of a lack of will to contract and to obligate oneself (a defect which, of course, must be demonstrated better elsewhere), so too, a serious and definitive will not to grant, in any way or ever, the right to marital intercourse and the other mutual assistance, can be a more or less certain indication that the contracting party lacked the intention of transferring the principal right concerning the body to the other, although from this single indication, moral certainty can never arise regarding the defect of the will to contract and to obligate oneself.

26. - From the above, it must be concluded that the following is true: Just as the right to marital intercourse and all mutual assistance is intrinsically

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dependent, in its origin, on the principal right to procreative acts, and not vice versa; and just as there exists a certain order and a certain dependence among the marital rights; so too, the marital ends, into which those rights are ordered and for which they are granted by nature, are composed and connected to each other in a certain order, by reason of their origin. Having established the principal and primary end, the Author of nature has established, as a secondary end, within marriage as an institution of nature, a complementary end, in order that...

[*Latin ed. p. 191*]

The Sacred Roman Rota, in its judgment 191, states that, according to the same institution which is called marriage, it must be adequately fulfilled.

27. Let us now add Modestinus' definition, or rather, description, of marriage: "Marriage is the union of a man and a woman and the communion of the whole life, a communication of divine and human rights" (Dig., lib. XXIII, I I, De ritu nuptiarum, lib. I/Regularum). Let us enumerate, together, the elements which are both essential and naturally consequent, so that it may be clear what order and dependence exists among them. Therefore, from this celebrated description of marriage, one can only proceed with caution and discernment in investigating the ends of marriage. For, as has already been said above, just as in contracting marriage, "the right in the body" and "the right to assistance" are not equally principal or coordinate, but rather they relate to each other as the principal or superordinate object and the secondary or subordinate object, so too, the ends, corresponding to these rights, are not equally principal or coordinate, but one is principal, the other secondary and subordinate.

28. b) This order of dependence and subordination is not only found in the origin of the secondary right, which is destined for the attainment of the secondary end and through which this attainment is itself safely secured, but the same order is also evident when considering marriage "in fact." Every man, because he is by his nature a "social being," needs the help of others; he finds this help because he is a member of both human society in general and of a specific civil and domestic society. In all of this, the common help includes the help and complement that one sex receives from the nature of the other sex (even without any carnal affection or activity); for human society consists of men and women, who exert an influence on each other. But this common help cannot constitute the end of the marital act; in order to constitute this end, it must be further determined by a specific element, from which it will be clear why the "mutual help" given by the Creator is given to marriage as an end of the act. This specific element is again and must be related to the primary end and to the principal right. Indeed, spouses are bound by the primary end of this institution precisely because, through marriage, they acquire the right and the destiny of becoming "authors of new life," of procreating and raising children,

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even if they do not actually become so. In order to properly fulfill this specific destiny, they need a multitude of mutual helps, and that not only with respect to the activity of procreation properly speaking, but also with respect to the primary end in its complete sense, that is, both actively and passively. For, to become...

[*Latin ed. p. 192*]

Acta Apostolicae Sedis — Official Commentary 1*2: "Authors of new life." Nature wills that those who, burdened by the manifold demands of nature and life, are also adorned with human dignity, should possess it; and because they are such, nature provides a manifold aid and a communion of the whole of life. This specific mutual aid of marriage, which flows from the very internal structure of marriage, is also present in marriage in which the spouses do not wish to, or cannot, proceed to effective procreation. Indeed, what is hidden in the "work" or union of marriage by the Creator Himself does not depend on human will, nor is it taken away by any external impediment.

29. Furthermore, since this specific mutual aid of marriage, given with the very institution of marriage, directly includes only the aptitude and destination for any given assistance, securely established by the concession of the proper law for such assistance, and not the actual assistance itself; and since, on the other hand, for a valid contract, the delivery of this law for said assistance is not necessarily required (cf. above n. 24): it is easily apparent that a true marriage can exist, even if the spouses do not truly enjoy this support that nature intends to give to marriage. It is also apparent that the actual use of mutual aid is not restricted by the nature of the matter to the service of the primary law. Rather, the mutual aid of marriage is given by nature to help the very persons of the spouses, inasmuch as these are destined to achieve it, not in any way, but in a fitting and proper manner, as "authors of new life," through whom, duly assisted, the very activity of procreation is then aided. Indeed, if the persons who are procreating are securely established in their needs and necessities of life (which are further increased by the procreation of offspring), both for themselves and for the offspring, then the activity of procreation itself is also well provided for. Hence, it is apparent that every mutual aid, which flows from marriage without harming the primary end, is contained within the limits of the secondary end, and, by helping and fostering the persons of the spouses, has a specific aptitude, destination, and subordination to the primary end (notwithstanding a certain relative independence which, as explained, is inherent in the secondary end).

30. What has been said so far about the secondary end of marriage, considered "in fact," can be briefly summarized as follows:

* The destination and corresponding right to mutual aid are inherent in marriage by its very nature and by the will of the Creator, and constitute its

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secondary end. Therefore, they can never be absent from true and perfect conjugal communion, nor do they ever exist in vain, as long as the very marriage exists together with its primary end and principal right.

[*Latin ed. p. 193*]

The Sacred Roman Rota, 193, 2nd point: Mutual help, considered as a secondary end of marriage, is said with respect to the primary end to be dependent, subordinate, because it is given to marriage by the Creator for the sake of the primary end. But it is an element that comes from outside and is not constitutive solely in relation to the primary end, but rather with respect to marriage itself, as if it were an extra-marital end; it is an "intra-marital" end, although not to the same degree as the primary end. 3rd point: The aptitude and right to mutual help are not limited to the generative activity, nor do they primarily concern this activity itself, but rather the persons who generate, insofar as these are destined, through marriage, to be able to be authors of new life. 4th point: The secondary end has a certain independence, namely insofar as it can be realized and brought to effect in the persons of the spouses, even in cases in which the attainment of the primary end is hindered, either temporarily or permanently. The reason for this is that mutual help (as well as the right to it) does not constitute an essential part of the law and the primary end. Rather, it is outside the essence of the law and the primary end, although it is a natural consequence of it, and a true and properly said marital right. 5th point: Whoever understands mutual help in marriage, in the broadest sense, as being completely independent of its intrinsic subordination to the primary end, not only offends the truth of the matter and the intention of the Creator Himself, but necessarily also paves the way for disastrous consequences.

31. In fact. Before Titus returned from his flight from Rome, Lucy, knowing that the man refused marriage out of fear that he would be offended by her, declared to Titus's mother that she was willing to celebrate the marriage and renounce cohabitation and the use of marriage. "Even before he arrived," said the man's mother, "I called Lucy and urged her to pray to the Lord that He might arrange everything and bring about that marriage in holy peace; but she replied harshly, saying that she did not want to hear or know anything, that she wanted the marriage only as a reparation for her honor, and then each of them could remain in their own home." And after the man's return, the girl said the same thing, as testified by Mrs. Silvia, saying: "I remember that she said: 'He must marry me at all costs, and I don't care if he then leaves me at my house and he stays on his own.'" The same is testified by Mrs. T. R. In this way, the girl removed the impediment, for which reason Titus no longer wanted to take her. Since the man "is very health-conscious, so much so that as soon as he realized the seriousness of

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the matter, he not only abstained from..."

[*Latin ed. p. 194*]

Acta Apostolicae Sedis - Commentarium Officiale, and in every further report, but he had an analysis of the spittle performed (Dnus Silvius, her husband and benefactor). 32. - Of the same opinion as Lucy was her sister, Emilia, who, after a conversation with the man's mother before his return, related the following: "I told her plainly that I was content that the young man had married my sister for her honor and for the child that was to be born, and that I was not concerned if he would leave her at home. I said this hoping that the passage of time and the birth of the child would lead Titus to fulfill his marital duties." Therefore, having heard the intentions of the girl and her sister, the man consented to the marriage, declaring on his part that he would not live with his wife after the wedding. "Shortly after," continues the witness, Emilia, in her deposition, "Titus returned and said that he would marry, but he would leave the bride at her home: he declared this in my house in the presence of all the family members." This is confirmed by another witness, named Mara, who says: "Indeed, shortly after, Titus returned and told my sister that he would marry her, but that it would be a marriage in name only, since he would remain at his home, and the bride would remain at her home." Likewise, several other witnesses. 33. - The man himself agrees with the statements of the witnesses, for he stated: "Therefore, I decided to have the marriage, but I clearly told Lucy that I was doing it to repair her honor, but that I would never live with her. She accepted, fully understanding that I would not fulfill any of the duties of a husband... I went to the altar with the precise intention of not establishing a common life." A woman, the witness, says: "Indeed, after about four months of insistence, Titus returned and told me that in order to end all those matters, he would marry me, but he would never live with me," and she affirmed that she accepted this. 34. - What the bride and groom agreed upon before the marriage, they carried out after the marriage, since the man never established a common life. This was declared in agreement by all the witnesses, together with the parties. From these depositions, it is sufficient to cite the following: "I did not go on a honeymoon. The two spouses, with the groom's mother, went that day to Rocca di Papa, where a sister of Titus was staying. In the evening, they returned, and each of the two spouses returned to their own home, as agreed" (Dna A. B.). "After the marriage, the two spouses and some relatives took a trip to Rocca di Papa. I saw Titus that same evening and accompanied him to his home on N.-N. Street. He told me that he had agreed with his wife that each would remain at their own home" (Dnus P. G.). "The agreements that had been reached between

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the parties were maintained."

[*Latin ed. p. 195*]

The Sacred Roman Rota, in case number 195, states that the two parties entered into marriage, and therefore, on that very day (i.e., the day of the wedding), each of the two spouses returned to their own home. This state of affairs has persisted unchanged until the present time" (Dna. Silvius). Furthermore, Lucy's sister attempted to persuade the man to cohabitate and to fulfill other marital obligations, which the sister herself recounted in these words: "Sometimes I encountered Titus with other women, and I rebuked him. I urged him, both gently and sternly, to unite with his wife, but he always refused, sometimes citing illness as an excuse, and at other times declaring that he was not suited to be the head of a household because he wanted to live freely, returning home late at night." Indeed, the woman's illness did not appear to be as serious as the first doctor, Professor A., had assessed, for, contrary to expectations, the illness lessened over time, although the danger of infecting others can scarcely be said to have completely disappeared. Whatever the case, the man, who "is very health-conscious," never wavered in his aversion to cohabitating with his wife.

35. - Above all, it must be said that Titus did not exclude the primary purpose of marriage, namely, procreation and the upbringing of children, as far as the right relating to the bodies of the spouses is concerned, with regard to generative acts. Titus, of course, did not willingly marry a girl who was seriously ill, for he was partly induced to do so by the insistence of the girl and her relatives, and by the certain fear that arose from this, and partly by the prayers of his pious mother, and by the desire to honor the woman and to ensure the birth of a good child. However, it cannot be deduced from the facts that he, for these reasons, positively excluded the very fundamental right to true conjugal acts. Rather, his words and actions suggest the opposite. From his manner of speaking, for example, he declared in court: "She accepted (i.e., that I would never live with her), fully aware that I would not fulfill any of the marital duties"; therefore, the man only excluded the fulfillment of marital obligations, but not the obligations themselves. Similarly, Dna. Silvius stated: "Titus always told me that he had never used his marital rights because he was always very concerned about contracting the wife's illness"; therefore, the man did not exclude these rights at the time of the marriage, but merely abstained from using them, and in no way was the man aware that he had no right over his wife's body or that he was under no obligation. Thus, one does not speak in this way if one knows that one has positively denied something at the time of the marriage, and has undertaken no obligation. From his manner of acting. If he had truly simulated consent to the marriage, the man—considering the particular circumstances of the case—would certainly have manifested this at some point, either before the wedding or sometime in the years after the

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marriage.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary, concerning cases elapsed. However, no man was able to produce any witness who could clearly demonstrate that the asserted simulation of the matrimonial consent had been upon revealed. In the document in which he accused his marriage of nullity, the man himself mentions "an expressed intention not to consummate it," and in court, repeatedly, with almost all witnesses confirming, he stated that he had only lived with the girl and had intercourse with her, which cohabitation is not instituted after marriage. He also speaks of a "pact" made with the girl on this matter. But it is irrelevant in this case whether we are dealing with a true, burdensome bilateral agreement, or with a mere amicable transaction between a man fearing infection and a girl desiring marriage.

36. Indeed, the sole exclusion of the secondary end of marriage and the corresponding right does not invalidate the marriage. This is especially true in the case of cohabitation, which pertains only to the integrity and not to the essence of marriage, and which is one of the principal goods that are linked to the secondary end of marriage, as certain authors teach (n. 25). Moreover, even if in the case we were dealing with a true condition without which the consent was not given (granted, not conceded), the marriage could not be declared null (ibid.). Nor should it be judged differently from the circumstance that, in this case, the contracting parties, along with cohabitation, also excluded the use of marriage. "For it is not contradictory to accept a right when, in that very acceptance, it is restricted as to its use, as happens when two people, bound by a vow of chastity, enter into marriage; nor is it contradictory to relinquish a right as to a use restricted by the consent of the other party to such a restriction." Indeed, "spouses are not obliged to have intercourse unless one party requests it, which party can renounce the right to request it by obliging themselves not to request it, nor are spouses obliged to positively generate offspring, provided they do not positively prevent it" (n. 25). Truly, Lucy, in order to overcome Titus's fear of infection, spontaneously renounced her right to demand intercourse, a renunciation that the man accepted.

37. Therefore, if, as in this case, neither the parties nor the witnesses revealed anything about the exclusion of the very right to acts of conjugal intimacy, and if there are absolutely no indications from which the exclusion of the very primary end of marriage and the corresponding principal right can be deduced, it cannot be declared that the man positively denied delivering the relative matrimonial right, especially since, except for cohabitation and the use of marriage, the man always behaved as a husband. Furthermore, there was no complete lack of "mutual help" between the spouses, especially with regard to the material and spiritual good of the

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child. "The two spouses, however," says Rev. Father Narcissus, "saw each other, as I learned from their relatives, and were on good terms with each other... The child was conceived before the marriage, and I remember that they..."

[*Latin ed. p. 197*]

The Sacred Roman Rota held 197 celebrations in the bride's home. I participated in them, and I believe I even baptized the child, but I can assure you that the father was present. This man has always thought about providing for his son." A man is to be gravely blamed because he sought "the cessation of concupiscence," which is one of the secondary ends of marriage, not within marriage, but outside of it.

38. – Nor should it be said that the plaintiff and his witnesses were unversed in the law, and therefore could not have used the proper legal terms. Certainly, one cannot expect expressions of the law from those unversed in the law, but if these individuals, apart from the expressly excluded cohabitation, stated nothing further that would prejudice the validity of the consent given by the man, if the man never told his relatives and friends that he did not consider himself bound by the marriage bond, and if, finally, after ten years from the marriage, the woman heard from a priest that the cohabitation she had with him had rendered the consent null, and if the man's mother directly approached the Supreme Pontiff, explaining the case of her son's child: then there is nothing left to do but to consider that the nullity lies in the cohabitation that was expressly excluded before the marriage and never instituted after the marriage. But, as stated above, it cannot be deduced from this single fact that the marriage is null. Therefore, it is superfluous to inquire about the cause of the alleged simulation, or about fear.

39. – Therefore, the Fathers of Tournon declared that they had urged the man, with the priest Narcissus as a monitor and a pious mother encouraging him, to consult with Lucy and with the child about to be born, out of a sense of conscience, to elicit a true consent, and that they had indeed elicited it, without him having, by any positive act of will, essentially vitiated it. Therefore, it remains to be seen whether it can be established at least that there was a lack of consummation of this marriage and a just cause for a dispensation.

III – Concerning the lack of consummation of the marriage.

40. In law. – A marriage that is valid but not consummated can be dissolved by the Supreme Pontiff for a just cause, "at the request of either party, or of both, even if one is unwilling" (can. 1119), provided that, apart from the just cause, there is complete proof of the fact of the lack of consummation. Once the marriage is dissolved, that is, the fundamental right in the conjugal union is extinguished, all marital rights to mutual aid collapse by the very fact. But this must be understood concerning the "marital right"

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alone, and not concerning any other title, whether of charity or of justice. It can certainly happen that after the dissolution of the marriage bond, some aid may be given to the former spouse and to the child conceived before the marriage, and that a very serious, indeed the most serious, obligation may be incurred to do so. But neither the obligation nor the aid is "marital" in this case, although a corresponding title may exist, at least in part, because of the former marriage. Hence it is understood why...

[*Latin ed. p. 198*]

198. The Acts of the Apostolic See – the Official Commentary for the Holy See – explicitly states that, when granting a dispensation from the marriage bond, due consideration must be given to the needs of the other party and of any children born before the marriage, as far as possible; indeed, sometimes, even when a request for a dispensation from the marriage is made, it will be denied if the petitioner refuses to provide due assistance to the party from whom he wishes to separate.

41. Although the extinction of the "marital right to support" does not, by itself, extinguish other titles to demand assistance, this secondary right, by its very nature, cannot be the reason for requiring the continuation of the bond, if there is a proportionately grave reason for granting a dispensation from the marriage. To demand such a thing is equivalent to attempting to reverse the order established by nature itself, and it rests on a false foundation. For a subordinate and dependent right can never, by its own nature, overcome or impede the principal right from which it derives. Only if the reasons for obtaining the dispensation are insufficient can both the principal right and the subordinate rights stand in the way of the requested dispensation, since they, by their very nature and by the title of justice, demand that the bond remain intact. For true marital rights are those given by the Author of nature to the spouses, intrinsic to the marriage, and not merely extrinsic additions to it.

42. In fact, both spouses declared in court that the marriage had never been consummated. The husband explained the situation as follows: "We never established a conjugal home. I only went to her house once for the baptism of the child and another time when he was very ill. We saw each other several other times on the street or at the store to talk about the child and about the monthly allowance I give her. I also treated her teeth (i.e., in the office of her dentist, where Titus works as a technical craftsman). But there were never any marital relations, and the marriage was not consummated." And the wife said: "He (on the day of the wedding) took me home, but he didn't want to come in. We didn't see each other again until the birth of the child, and we only communicated by telephone. He attended the baptism of the child and the small family celebration, along with his relatives. Both on that occasion and on many others, my relatives and his relatives insisted that they establish a common life, but he refused... Only

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another time did he come to my house because the child was ill. We met only rarely, and always on the street, to discuss matters concerning the child." Indeed, the wife forgot to mention that she also saw her husband and spoke with him in the (common) office of the dentist, where Titus is employed as a "dental technician," but it is clear from these circumstances that the marriage could not have been consummated.

[*Latin ed. p. 199*]

Sacra Romana Rota 199, 43. – Sworn depositions of the spouses are confirmed by witnesses, first indirectly, inasmuch as they testify to the piety and truthfulness of the spouses, although the husband may be reprehensible in his conduct; and then directly, for almost all the witnesses are also witnesses to the fact, inasmuch as, at a time not suspected by the spouses, they heard of the lack of consummation of the marriage, as follows from the testimonies that follow. "Sometimes Tito occasionally mentioned that the marriage had not been consummated, because the young man was afraid of contagion" (Rev. P. Narcissus). "I am convinced, from the continuous confidences received from Tito, that the marriage was not consummated... There has never been any cohabitation. The two spouses see each other occasionally to talk about their child" (Dnus. Silvius). "From what I have always heard in Tito's house, the two spouses... have not had any marital relations. Therefore, I believe that the marriage was not consummated" (Dna. A. B.). "Even later, I was able to ascertain that he did not live with his wife, and he had the opportunity to tell me that he had never had any marital relations with her after the marriage" (Dnus. A. F.). "Tito has always told me that he had never used his marital rights because he was always deeply concerned about contracting the illness of the bride. Therefore, I am convinced that the marriage was not consummated" (Dna. Silvia). "But not only the husband, but also the wife, has always declared that her marriage remained unconsummated. The two spouses see each other occasionally; but I know, from continuous confidences received from my sister, that they have not consummated the marriage" (Luciae's sister, Aemilia). "The two spouses have continued to see each other to discuss their affairs, and they meet especially at the dentist's office of Dr. Silvio, where my son is employed. But intimate relations have not occurred again, as I know from the confidences of both of them" (the orator's mother). "I know, from having heard it continuously from Tito, that the two spouses have never lived together and have never consummated the marriage. One day I found Lucia at Tito's mother's house, and she, in conversation, also admitted that she had not had any relations with her husband after the celebration of that marriage. Everything that I have said is public knowledge among the relatives and acquaintances of both parties" (Dominus I. O.).

44. – Although there is no physical evidence in the present case, yet the moral argument from what has been stated appears to be so firm that it is

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morally certain that the spouses have never consummated their marriage. It is also established what was the cause of the lack of consummation of the marriage. The same motive, which deterred the man from entering into marriage for several months, namely, the fear of infection, also prevented him from consummating the marriage.

[*Latin ed. p. 200*]

The official commentary of the Acta Apostolicae Sedis finally addresses the just causes for granting dispensations. For today, the separation of married couples is so prevalent that each spouse rejects reconciliation; the restoration of conjugal life can no longer be hoped for; and the man is, in fact, in imminent danger of incontinence, while the woman desires to be freed from the husband, saying that she appears to be married and to have a husband, but in reality, she does not. Therefore, the Fathers in Tournon declared that it is necessary to consult with the Most Holy [Pope] so that He may deign to grant the requested dispensation. Furthermore, the man must be warned by the Ordinary, lest he believe that he is freed from the dissolution of his marriage, and therefore also from the obligation of providing for the support and education of the son conceived before the marriage and born after the marriage; for this is an obligation that exists independently of the marriage and endures.

45. – Having considered all of these matters in law and in fact, We, the undersigned Auditors in session, sitting for the tribunal and having only God before our eyes, invoking the name of Christ, decree and definitively judge: That there is no basis for the nullity of the marriage, but that counsel should be given to the Most Holy [Pope] regarding a dispensation concerning the valid but unconsummated marriage, in this case, or to the questions proposed, We respond: Negatively, to the first; affirmatively, to the second, with the warning to the man that he must also in the future provide for the material and spiritual well-being of the son conceived before the marriage. We therefore entrust this to Our Most Reverend Dean, that he may give counsel to the Most Holy [Pope] regarding a dispensation concerning the valid but unconsummated marriage, in this case. The decree regarding the granted dispensation shall be inserted into the records of the case and notified to the parties.

Rome, in the Seat of the Tribunal of the Holy Roman Rota, on the 22nd of January, 1944.

Arc tur us Wynen, Presiding.

Gulielmus Heard.

Albertus Canestri.

From the Chancery, on the 9th of February, 1944.

Ioannes Pinna, Notary.

In Audience with His Holiness on the 11th of February, 1944, His Holi-

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ness, having heard the aforementioned report, deigned to graciously grant the requested dispensation concerning the valid but unconsummated marriage, in this case, but with the condition that the man must also in the future provide for the material and spiritual well-being of the son conceived before the marriage.

Iulius Grazioli, Dean.

[*Latin ed. p. 201*]

Year and Volume XXXVI, July 28, 1944 (Series H, Volume X I) - No. 7. ACTA APOS- TOLICAE SEDIS, COMMENTARIUM OFFICIALE, pages XN. APOSTOLIC CONSTITUTIONS. I. OF THE HOLY SAVIOR (FROM THE ARCHDIOCESE OF TORO, THE PARISH OF SAINT VINCENT). THE PARISH OF SAINT VINCENT IS SEPARATED FROM THE HOLY SAVIOR, SO THAT AMERICA, THE NEW [territory], MAY BE CALLED "SAINT VINCENT," AND SO THAT A DIOCESE MAY BE ESTABLISHED IN AMERICA, IN THE REPUBLIC, AND SALVADOR, A SUFFRAGAN CHURCH, IS CONSTITUTED. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THE MATTER. If any diocese, within the Catholic world, abounds exceedingly in territory and in the number of the faithful, and cannot be governed by one, or even by a very diligent, pastor, a part ought to be separated from it, from which a new diocese may be established, and entrusted to another bishop, so that ecclesiastical government, among many divided pastors, may be more easily and healthily exercised. Considering this, We have gladly accepted the petitions of the venerable Brother Aloysius Chavez, Archbishop of Saint Savior in America, by which he requested from this Apostolic See that the territory of his Archdiocese, which is exceedingly vast, be...

[*Latin ed. p. 202*]

2@2 Acta Apostolicae Sedis - Official Commentary: Let the territory be divided, and a new diocese be erected therefrom. Therefore, with the favorable consent of the Most Reverend Brother Joseph Beltrami, Archbishop of Damascus and Apostolic Nuncio in the Republic of Salvador, and after deliberation with the advice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, and considering the circumstances, and with the necessary consents, whether from those whose interests are involved or from others, by the fullness of Our Apostolic authority, We separate a portion from the aforementioned Archdiocese of San Salvador in America, encompassing the civil provinces of San Vicente, Cabanas, and La Paz, and from this detached territory, We erect and establish a new diocese, which We decree shall be called San Vicente. We establish the episcopal see of this new diocese in the city of San Vicente, from which the diocese itself derives its name, and therefore We raise it to the rank of a city, granting it all the rights and privileges with which other episcopal

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cities are endowed; and the Bishop shall have his cathedral in the church dedicated to Saint Vincent, Abbot and Martyr, located in the same city, and We therefore elevate that church to the rank and dignity of a cathedral, granting to it and to the Bishop of San Vicente, for the time being, all the rights, privileges, honors, and graces with which other cathedrals and their prelates are commonly endowed, and We likewise subject them to the same burdens and obligations with which other bishops and cathedrals are bound. We constitute the new cathedral of San Vicente as a suffragan of the metropolitan church of San Salvador in America, and We subject the bishop of San Vicente, for the time being, to the jurisdiction of the Metropolitan Archbishop of San Salvador in America. Since the present circumstances do not permit the immediate establishment of a Chapter of Canons in this new diocese, We grant that, in the meantime, Diocesan Consultors be chosen and appointed to handle legal matters in place of the Canons. We establish the episcopal fund from the revenues of the curia and other offerings that are customarily provided by the faithful, in addition to those that have already been collected for this purpose. Furthermore, We command that, as soon as it is possible, at least a small seminary be established in this new diocese, in accordance with the prescriptions and norms of the Code of Canon Law and those transmitted by the Sacred Congregation for Seminaries and Universities; and also that, from this diocese and at its expense, two chosen young men, called by the Lord, or at least one, be sent to the Pontifical Latin American College in Rome, without interruption, so that, under the eyes of the Roman Pontiff, they may be instructed in piety and doctrine. As for the governance and administration of the new diocese, concerning the election of a Capitular Vicar or Administrator in the event of a vacancy, and concerning the rights of the clergy and the faithful,

[*Latin ed. p. 203*]

Acta Pii PP. XII 203, We command that all other obligations and matters of this nature be observed in accordance with what the Sacred Canons prescribe. Furthermore, with regard to the clergy in particular, We decree that as soon as these Our Letters are entrusted for execution, the clergy shall be considered to be assigned to that diocese in whose territory they legitimately reside. Finally, We desire that all documents and records pertaining to the newly established diocese and its clergy and faithful be, as soon as possible, transmitted by the Chancery of the Archdiocese of St. Salvador in America to the episcopal curia of the diocese of St. Vincent, so that they may be diligently preserved in its archives. For all of the matters set forth above, We delegate the Most Reverend Brother Joseph Beltrami, whom We mentioned above, Our Nuncio in the Republic of Salvador, to carry out the execution, and therefore We grant him the necessary and appropriate powers for this purpose, including the power to delegate, and We impose upon any man constituted in ecclesiastical dignity the obligation to trans-

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mit a certified copy of the executed documents to the Sacred Congregation for the Consistory as soon as possible. Moreover, these Our Letters and all that they contain, even if any person, whether having an interest or presuming to have an interest, even if worthy of specific and individual mention, have not been heard or have not agreed to the foregoing, shall never, at any time, be subject to any defect of fraud, or of invalidity, or of intention, or by any other means, even substantial and unforeseen, and We declare that they shall always be valid and effective, and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and if anyone, knowingly or unknowingly, should attempt to contravene these, We will and decree that it shall be entirely null and void; notwithstanding any rules in synodal, provincial, general, and universal councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, including those worthy of special mention, to all of which We hereby derogate. We also decree that copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be given the same validity as if these Letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of establishment, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone...

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - The official record. He who presumptuously dares to attempt such a thing will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-three, on the eighteenth day of December, in the fifth year of Our Pontificate. ALOYSIUS Cardinal MAGLIONE, Fr. RAPHAEL C. Cardinal ROSSI, from the Secretariate of State, 8, C. Consistorial, Charles Respighi, Protonotary Apostolic, Alfridus Vitali, Protonotary Apostolic, Loco 8? Plumbi Reg. in Cano. Ap., vol LXVIII, n. 20. - Al. Trussardi. II DE SHUNTEHPU THE APOSTOLIC PREFECTURE OF SHUNTEHFU IN CHINA IS ELEVATED TO AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD. * FOR PERPETUAL REMEMBRANCE Amidst the anxieties with which we are burdened due to the immense war that has afflicted almost the entire world, great consolation is offered to us by the knowledge that the Catholic cause, even in lands of the infidels, is experiencing a not inconsiderable growth, despite great difficulties. This is what we have received with a joyful heart, occurring in the Apostolic Prefecture of Shuntehfu in China, in which, through the tireless labor and constant zeal of the Missionaries of the Congregation of the Mission, to whom this task has been entrusted for eleven years, the Christian religion has flourished consider-

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ably, and missionary works have multiplied. Therefore, that those same heralds of the Gospel may be given deserved praise, and that their spirit may be strengthened to undertake new and greater labors each day, we have decided to grant our approval to the prayers of our beloved sons, the Superiors General of the Congregation of the Mission, who have earnestly requested that the aforementioned Prefecture of Shuntehfu be elevated to a higher rank. Therefore, with the counsel of our Most Reverend Brothers, the Cardinals who preside over the Sacred Congregation of Propaganda Fide, we have decided, and, supplementing what is necessary, we decree that...

[*Latin ed. p. 205*]

The Acts of the Popes, 205, XII, with the consent of all, after mature deliberation and with certain knowledge, concerning the fullness of Our Apostolic power, We elevate, establish, and constitute the Apostolic Prefecture of Shuntehfu, which We mentioned above, with the same limits and name, into an Apostolic Vicariate. Therefore, We grant to this new Vicariate and to its Apostolic Vicars, for the time being, all rights, privileges, honors, and powers, by which other Vicariates and their prelates enjoy and are held, and We subject them to the same burdens and obligations to which others are subjected. We will and command that all of these things, as above established and constituted, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, We will that these Letters, even if copied or printed, and signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if they were presented and shown in person. To no one is it permitted to infringe upon or contradict this decree, erection, constitution, concession, statute, and Our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on the twelfth day of January, in the fifth year of Our pontificate.

ALOYSIUS, Cardinal.

MAGLIONE, Prefect of the Sacred Congregation for the Propagation of the Faith.

P. Card. FUMASONI BIÒNDI, Secretary of State.

Carolus Respighi, Apostolic Protonotary.

Alfridus Vitali, Apostolic Protonotary.

Loco E.g. Plumbi Reg. in Cane. Ap., vol. LXVIII, n. 21. - Al. Trussardi.

APOSTOLIC LETTERS: The temple in honor of Saint Francis of Assisi, dedicated to God, within the territory of the Diocese of Majorca, is granted the privileges of a minor basilica.

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PIUS PP. XII

For the perpetual memory of this event.

— Concerning the obtaining of the title and privileges of a minor basilica for the temple of Saint Francis of Assisi, dedicated to God, in Palma, within the territory of the Diocese of Majorca, the General Administrator.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - The official commentary concerning the Third Regular Order of Saint Francis applies humble and devout prayers to Us. It reports that the aforementioned church, already granted to a religious community of the Order from the province of the Immaculate Conception, is distinguished by its size and grandeur, as well as being richly and abundantly furnished, and is particularly noteworthy for its historical significance, and especially for the body of Raymond Lull, which is piously preserved there, since the name of Raymond is known to all, who was a member of this Order, renowned throughout all of the lands of Spain for his doctrine and sanctity. Now, a religious clergy devoted to the same church diligently strives for the glory of divine worship and performs sacred functions there with great solemnity and abundant spiritual fruit. Having considered these things, and remembering the prayers of the General Administrator, who not only promises the fervent prayers of the members of his Order, but also of the Catholic people of that place, we believe it is fitting that the piety of the faithful should be increasingly fostered. Therefore, after consultation with Our Venerable Brother, the Cardinal-Bishop of Praenestino, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, by the fullness of Our apostolic power, we hereby, by these present letters, and in perpetuity, declare the church, named Saint Francis of Assisi, located within the boundaries of the Majorca diocese, which today belongs to the Third Regular Order of Saint Francis, to be a Minor Basilica, and we adorn it with the titles and privileges, both liturgical, that rightfully belong to it. These things, we have benevolently decided, decreeing that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect and efficacy, for those to whom they pertain, or may pertain, now and in the future, fully and completely; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of June, in the year 1943, the fifth year of Our

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pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 207*]

Acts, Pius PP. XII, 207. ADDRESS of the Supreme Pontiff, given on June 21st, in the year 1944, in the presence of the Most Reverend Father Peter Cardinal Fumasoni Biondi, Prefect of the Congregation for the Propagation of the Faith, as well as the Most Reverend President and other Reverend Prelates and Officials of the Pontifical Missionary Works, in Rome, these words were spoken:

"With heartfelt joy, Venerable Brother and beloved sons, it pleases Our heart to be among you today, not only because We know and highly esteem your faithful and zealous collaboration and participation in the cares of Our pastoral ministry in this vast and noble field of apostolate, but also because your presence at this grave moment possesses a singular significance and a particular value. Indeed, while the most gigantic conflict of peoples that history remembers continues to rage, your international character and your fraternity of work make evident and almost palpable that distinctive mark of the Catholic Church, which is the living negation and the antithesis of discord, from which the nations are troubled and devastated: We mean the universality of faith and love, beyond all battlefields and all frontiers of states, of all continents and all oceans, a universality that stimulates and urges you towards the goal to which you aspire, to make the boundaries of the Kingdom of God coincide with those of the world. This characteristic mark may, under the influence of events and war propaganda, suffer some obscuration in the sentiments of individual faithful; but for the Church as such, it is so proper and essential that no opposing force could weaken or diminish it within her, 'for there is neither Jew nor Greek, neither slave nor free, but Christ is all and in all' (Colossians 3:11).

"Nevertheless, the war has achieved one thing: it has largely detached the external and visible forms of this catholicity. In truth, for many years We have had to lament, with sorrow, the lack of personal and direct contact with many countries. Therefore, We are all the more grateful and pleased to be able to greet in you almost the sign and the symbol of the universal Church."

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Official Commentary: To all peoples, what has been the course of its missionary activity in recent centuries? Certainly, the idea of universality has always been alive in the Church, which, faithful to the mandate of the divine Founder: "Go ye therefore into the whole world, and preach the Gospel to every creature," has always and everywhere undertaken missionary work, opening doors to the preaching of the Gospel that were previously closed. Thus, after having become a teacher of truth to the peoples of the ancient Roman Empire, it gained the Germanic

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and Anglo-Saxon peoples to the faith and charity of Christ, and then the various Slavic, Magyar, and Finnish populations; indeed, even before the sixteenth century, it founded the first churches in China, in the Far East, as well as in Greenland and the Canary Islands, or Fortunate Islands, in the Far West. But the work of evangelization could naturally not reach its full development until the time of the great and definitive discoveries – around the year 1500 – giving rise to that missionary movement, in the most proper and specific sense, which has since expanded and spread more and more in the ancient and new worlds, becoming a powerful popular movement, as it attracts into its sphere all classes, particularly the most humble, of Christian society, and all the children of the Church are eager to contribute in various ways to the propagation of the Faith. This movement brings to our mind the memory of the enthusiasm for the Crusades, which, from the end of the eleventh century to almost the entire thirteenth, kept the Christian West in anxious expectation. Yet, it seems to us that future history will place the missionary work of the modern era even higher than the deeds of the Crusaders in the Middle Ages. The Crusades tended to achieve their goal mostly through the arms of warriors and politicians. Missionary work works with the sword of the spirit, of truth, of love, of self-denial, of sacrifice. The Crusades aimed to liberate the Holy Land, and particularly the Sepulcher of Christ, from the hands of the infidels: a goal, without a doubt, most noble and elevated! Moreover, historically, they were necessary to defend the faith and civilization of Christian Europe against Islam. Missionary work does not stop at securing and protecting its positions. Its goal is to make the entire world a Holy Land. It aims to bring about the kingdom of the risen Redeemer, to whom all power has been given in heaven and on earth, to establish its empire in the hearts of all, throughout all regions, to the last hut and the last man who inhabits our planet. 2 MARC. 3 Eph. 6, 17. 4 Cf. 16, 15. MATTH. 28, 18.

[*Latin ed. p. 209*]

By the authority of Pope Pius XII, 209. To this august and holy goal, everything that constitutes and animates the motherland of the Catholic faith has contributed. And if we consider the sum of the numerous good works and heroic sacrifices that millions and millions of souls, from the child to the elderly, have accomplished and are accomplishing, and of which the history of the Missions is so rich: the prayers; the alms and offerings; the holocaust of themselves, which missionaries and religious sisters offer without limit or reserve, not for a few months or years, but until death, and in many cases until violent death for the love of Christ; and all of this in order to make foreign and unknown peoples, in lands and continents far away, participants in redemption and salvation in time and eternity, in peace with God and with each other, in the dignity of Christians, which alone represents the fullness of human dignity; we see and feel that the

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past and the present have few things to offer that, for generosity and vigor, for effectiveness in depth and breadth, for abundance of perpetual blessing, can be compared and equated with these deeds of true respect and love for men. Such love, to use the words of the Apostle St. John, can come from God alone, and We do not doubt in asserting that the Catholic work of the Missions in the modern era constitutes in itself a marvelous proof of the divinity of the Church. In a time when impious and atheistic doctrines lead many to violate the rights and dignity of the human person and fraternal charity, it is a deep need of Our heart to address this work of universal love a word of recognition, praise, and gratitude.

2. A word of praise and gratitude, but at the same time also of hope and comfort for all those who are troubled by the thought of the future of the Missions. Even in the first world war, how many hearts this concern troubled! But the anxious doubts and fears of that time were given a favorable answer by the interval between the two great wars, an answer that surpassed all expectations. The missionary work, both in countries already illuminated by the light of the Gospel, and in the field of the Missions themselves, gained such an impetus, such external breadth, such internal vigor, as perhaps is not found with equal intensity in the history of the Missions. Our immediate Predecessor of glorious memory established no fewer than 221 new missionary circumscriptions; the personnel assigned to the missions were more than doubled during his pontificate; the indigenous clergy was almost doubled; the number of boys and girls attending Catholic schools in missionary territories was tripled. In the year 1889 – *Cf. John 4, 7.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis – Commentarium Officiale concerning the Work of Saint Peter the Apostle – the Catholic missions numbered 870 priests and 2700 indigenous seminarians; the fiftieth anniversary of that foundation already found that number multiplied eightfold; while the ecclesiastical jurisdictions entrusted to indigenous bishops presently number over 70. It is also necessary to recall what great hopes the missionary field offers in Eastern Asia? And if we turn our gaze to the African continent, the influx of those peoples into the Church, especially in the Belgian Congo, has grown and developed to such an extent as to represent results never before achieved. It is as if the Lord, in the First World War, with His almighty hand, had raised and guided the work of the Missions above and beyond the abysses. While at that time, many predicted and feared that the war would have a sinister influence on it with its destructive force, like a terrible cataclysm, Divine Providence brought forth a missionary springtime, such as the Church perhaps never saw more promising. Therefore, we do not hesitate even now, in this second and more formidable conflict, to look to the future with a serene eye; and indeed, all the more so. For the work

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accomplished in the interval has consciously set out with the intention of giving the Missions the character of institutions not foreign, but proper to the country. Hence the need for an indigenous clergy and indigenous nuns; hence the principle that the nature, traditions, and customs of the natives must remain inviolate, insofar as they are compatible with Divine law. The missionary is an apostle of Jesus Christ. He does not have the office of transplanting specifically European civilization into mission lands, but of making those peoples, who sometimes boast of cultures that are millennia old, ready and able to receive and assimilate the elements of Christian life and custom, which easily and naturally harmonize with every healthy civilization and confer upon it the full capacity and strength to ensure and guarantee human dignity and happiness. Indigenous Catholics must truly be members of the family of God and citizens of His kingdom, without, however, ceasing to remain citizens also of their earthly homeland. The great purpose of the Missions is to establish the Church in new lands and to make it take firm root there, so that one day it may live and develop without the support of the Missionary Work. The Missionary Work is not an end in itself: it strives with eagerness for that high purpose, but withdraws when that purpose has been achieved. (Cf. Eph. 2, 19).

[*Latin ed. p. 211*]

Actu Pii Pp. XII 211. Un'altra considerazione rafforza ugualmente la Nostra speranza. Le indicibili miserie prodotte dalla guerra in molti Paesi di missione hanno trovato la carità cattolica pari al proprio ufficio e pronta ad ogni aiuto, anzi, nonostante le strettezze che affliggono tante Nazioni, notevolmente accresciuta. Quel che durante i lunghi anni delle operazioni belliche è stato compiuto nell'Asia orientale, rimarrà memorabile nella storia della beneficenza della Chiesa. Noi pensiamo con particolare compiacimento ai Nostri figli e figlie del lontano Oriente, ai Missionari e alle Suore, ai cristiani indigeni, alle loro opere, alla fede, alla carità, al ministero e alla pazienza loro. Tutto ciò fa ben prevedere per l'avvenire, perché nulla rende la Chiesa tanto familiare in mezzo al popolo, quanto la sua azione caritativa. Se dovessimo indicare un detto che caratterizzi il movimento missionario cattolico dal secolo XVI, potremmo difficilmente trovarne uno più espressivo delle sublimi parole di San Paolo: « O altitudo divitiarum sapientiae et scientiae Dei, quam incomprehensibilia sunt iudicia eius et investigabiles viae eius! » Ma gli arcani disegni della Provvidenza s'illuminano a mano a mano e si rischiarano per chi si faccia a considerare l'avvicendarsi delle cose umane sotto il sapientissimo e onnipotente governo divino, cosicché dagli insegnamenti del passato ci è dato di trarre gli auspici sul futuro. E perciò nutriamo fiducia che il presente secolo, per quanto, nato superbo e presuntuoso, abbia accumulato delusioni sopra delusioni, rovine sopra rovine, porterà tuttavia nel campo delle Missioni cattoliche una ricca messe, dopo che con fatiche durate per secoli si è seminato tra le lagrime. Affinché

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il Signore, le cui misericordie raggiungono non meno incommensurabili profondità che i suoi giusti giudizi, si degni di concedere tale grazia, Noi impartiamo a tutti e ciascuno di voi, e in primo luogo all'eminente Signor Cardinale Prefetto della S. Congregazione de Propaganda Fide, tanto sollecito dell'Opera delle Missioni, e al vostro degnissimo e zelantissimo Presidente, a tutti i vostri collaboratori, a quanti vi sostengono con le loro offerte o sono affidati alle vostre cure, a tutti i Missionari e alle Religiose Missionarie, a tutti gli Ordinari, sacerdoti e fedeli indigeni, dalla pienezza del Nostro cuore paterno l'Apostolica Benedizione.

7 Cfr. Apoc. 2, là.

8 Rom. 11, 33.

9 Cfr. Ps 125, 5.

[*Latin ed. p. 212*]

ACTS OF THE APOSTOLIC SEE - OFFICIAL COMMENTARY

ACTS OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE SACRED OFFICE

DECREE

In these latter times, this Supreme Holy Congregation of the Sacred Office has not infrequently inquired as to what should be thought concerning the system of mitigated Millenarianism, which teaches, namely, that Christ the Lord, before the final judgment, either with or without a prior resurrection of many just men, will visibly come to reign in this earth.

Therefore, after being examined in a plenary session on the feast of the Ascension, on the 19th of July, 1944, the Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, after the vote of the Most Reverend Consultors, decreed that the system of mitigated Millenarianism could not be safely taught.

And on the following Thursday, the 20th of the same month and year, His Holiness, Pope Pius XI, by the divine Providence, in his customary audience granted to the Most Excellent and Reverend Prefect of the Sacred Office, approved this response of the Most Reverend Fathers, confirmed it, and ordered it to be made public.

Given at Rome, from the offices of the Sacred Office, on the 21st of July, 1944.

I. Pepe, Notary of the Supreme Holy Congregation of the Sacred Office.

SACRED CONSISTORIAL CONGREGATION

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PROVISIONAL DECREE REGARDING CHURCHES

His Holiness, Our Most Holy Father Pius XI, by successive decrees of the Sacred Consistorial Congregation, has provided for the following churches, each receiving a new pastor: on March 11, 19!^, he appointed the Reverend Alphridus Obviar Aranda, from the diocese of Lipa, as the titular Bishop of the Church of Linoënsis, and designated him as Auxiliary to His Excellency, Alphridus Verzosa, Bishop of Lipa.

[*Latin ed. p. 213*]

The Sacred Consistorial Congregation, on the 213th day of May. — To the titular Bishop of the Church of Sophene, the Reverend Michaelangelo García, parish priest of the place called "Chiquimula" in the archdiocese of Guatemala, whom the Most Reverend Mariano Rossella, Archbishop of Guatemala, appointed as his Auxiliary. — To the titular Bishop of the Church of Matrega, the Reverend Raphael Gonzalez, parish priest of the place called "Zacapa" in the archdiocese of Guatemala, whom the Most Reverend George García, Bishop of Alta Verapaz, appointed as his Auxiliary. — To the titular Bishop of the Church of Trocmadia, the Reverend Raymond M. Martin, of the Order of the Friars Preachers, whom the Most Reverend Aloysius Montenegro y Flores, Bishop of Vera Paz, appointed as his Auxiliary. On the 10th of June. — To the Cathedral Church of Uruguayana, the Reverend Joseph Newton de Almeida Batista, Canon of the metropolitan Chapter of Saint Sebastian of Rio de Janeiro. On the 15th of June. — To the titular Archbishop of the Church of Macra in Rhodope, the Most Reverend Henry Rohlman, formerly Bishop of Davenport, whom the Most Reverend Francis J. Beckman, Archbishop of Dubuque, appointed as his Coadjutor with the right of succession. On the 16th of June. — To the Cathedral Church of Santa Fe de Antioquia, the Most Reverend Aloysius Andrade, formerly titular Bishop of Dagne. On the 5th of July. — To the Cathedral Church of Saint Martha, the Reverend Bernard Botero Alvarez, of the Congregation of the Mission, Rector of the diocesan seminary of Tunja. On the 10th of July. — To the Cathedral Church of León, the Reverend Aloysius Almarcha Hernández, Vicarius Capitular of the diocese of Oriola. — To the Cathedral Church of Tuy, the Reverend Joseph López Ortiz, of the Order of the Hermit Friars of Saint Augustine. On the 27th of July. — To the Cathedral Church of Bayonne, the Most Reverend Leon Terrier, formerly Bishop of Tarentaise.

SACRED CONGREGATION FOR RELIGIOUS ORDERS

DECREE

That the Sacred Congregation, entrusted with the affairs of religious communities by canon 251, may more effectively and fruitfully fulfill its duties, the Most Holy Pope Pius XII, by the grace of God, in an audience

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granted on January 24, 1944, to the undersigned Secretary, has decreed the following:

[*Latin ed. p. 214*]

The Acts of the Apostolic See – Commentary 214. With due deference, and by apostolic authority, it is decreed the erection and constitution, within the same Holy Congregation, of a special Group or Commission of suitable men, which shall treat of all questions and affairs in any way pertaining to the religious and clerical education, and to instruction in letters, sciences, and ministries, of those aspiring to, and of novices and younger members, of any religious order or society, living in common without vows. The following duties primarily devolve upon the constituted Commission: a) to define and delineate the cardinal and particular criteria by which religious education and instruction ought constantly to be guided; b) to oversee the decrees issued by Superiors and Chapters concerning matters pertaining to education and instruction; as well as to examine and review the reports presented by Superiors or by Apostolic Visitators regarding this matter. The Commission shall be convened for ordinary or extraordinary, plenary or partial sessions, as the nature and importance of the matters to be considered may seem to require. The sessions shall be held under the presidency and direction of the Secretary of the Holy Congregation. Discussions and decisions shall be appropriately recorded in the minutes. It shall be the duty of the Officials of the Holy Congregation to collect, organize, and suitably prepare all those matters which the Commission is to consider, and which require the study and examination of individual Commissioners or Experts; also, to preserve in the Archives the acts and documents pertaining to the Commission, to order the execution of decisions under the direction and authority of the President, and to carry out and expedite other matters pertaining to the matter at hand. All contrary decrees, even those deserving of special mention, are hereby expressly set aside. Given at Rome, from the offices of the Holy Congregation, on the day, month, and year above stated. Fr. L. H. Pasetto, Secretary. P. Arcadius Larraona C. M. F., Under-Secretary.

[*Latin ed. p. 215*]

The Sacred Congregation of Rites, in Chicago, or Lodi, concerning the canonization of the Blessed Francisca Xaveria Cabrini, Virgin, foundress of the Institute of the Sisters of the Missionary Sisters of the Sacred Heart of Jesus. Regarding the doubt as to whether, with the approval of two miracles following the granting of veneration to the aforementioned Blessed by the Apostolic See, it is possible to proceed safely to the solemn canonization of the same. The Blessed Francisca Xaveria Cabrini, whose life was most virtuous and fragrant with virginity, completed her earthly life on December 22nd of the year of Our Lord 1917, having reached the age of seventy

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years and six months, in Chicago, a precious death. We have called her life most virtuous. Indeed, the mind is astonished when it considers the many and most illustrious deeds which this woman, poor in possessions, small in stature, and often of delicate health, accomplished, emulating the examples of Saint Francis Xavier, whose name she wished to add to her own; how many journeys she made throughout the land, by sea and by air, how many labors she endured, how many pains she suffered, how many difficulties she overcame, how many hospitals and schools she founded, equipped with all necessary and appropriate furnishings. And who would not marvel at that flourishing Institute of the Sisters of the Missionary Sisters of the Sacred Heart of Jesus, founded by her, with the support of the Bishop of Lodi, which, in a short period of time, has spread to many regions of Europe and America, bringing abundant fruits and rejoicing the Church of God? But from whence did the Blessed draw so much strength of spirit? The answer is readily apparent. Fully aware of the Divine will and having relinquished herself, she was accustomed to flee to the source of all graces and powers, namely, to the Most Sacred Heart of Jesus, and from there she drew forth faith that works through charity, by which, spurred on, she accomplished so many and such illustrious deeds. Therefore, after her death, as her reputation for holiness grew, the ordinary investigations concerning this reputation, concerning the writings, and concerning the obedience to the urbanian decrees prohibiting the cult of the Servant of God, were completed in the Archiepiscopal Curia of Chicago and in Lodi. After these...

[*Latin ed. p. 216*]

Acts of the Apostolic See - Commentary 216. Officially, for the cause of Beatification and Canonization, observing the order of law, on March 30th, 1931, by order of Pope Pius XI, the Congregation of Sacred Rites was entrusted with the matter; on November 21st, 1937, his heroic virtues were declared; and on July 31st, 1938, it was decreed that there were two miracles. The solemnity of the Beatification was celebrated on November 13th, 1938, in the Basilica of the Vatican. When news arose of new miracles obtained, through his intercession, the cause of Canonization was resumed on June 21st, 1939, and, concerning two other miracles, after the Beatification, which occurred in the city of Lodi, a process was established before the Apostolic authority within the same Congregation. Finally, after three meetings of the Congregation, the decree of approval was issued on June 20th of the same year. However, in order that the acts of this Sacred Congregation might be completed in the cause of Canonization, the most recent doubt to be discussed was: Whether, with the approval of two miracles after the Apostolic See had granted veneration to the Blessed, it is permissible to proceed to the solemn Canonization of her. The Most Reverend Cardinal Alexander Verde, in the General Congregation, before

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His Most Holy Father, Pope Pius XII, held on January 11th of this year, proposed this doubt for discussion. The Most Reverend Cardinals, Official Prelates, and Consultor Fathers unanimously gave their affirmative opinion, which the Most Blessed Father listened to with kindness, but refrained from expressing his own opinion at that time, so that there might be room for more fervent prayers. He chose this day, the first Sunday of Lent. Therefore, His Holiness, with the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, and the undersigned Cardinal Prefect of the Sacred Roman Consistory, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, after offering the Holy Sacrifice of the Mass with the greatest piety, declared: That it is permissible to proceed to the solemn Canonization of the Blessed Francesca Saveria Cabrini. And this decree was ordered to be duly promulgated and recorded in the acts of the Congregation of Sacred Rites. Given in Rome, on February 27th, the first Sunday of Lent, in the year of Our Lord 1944.

£8 C. Card. SALOTTI, Titular Bishop, Prefect.

L. © S. A. Carinci, Secretary.

[*Latin ed. p. 217*]

The Sacred Congregation of Rites, 217 II, BAIONEN. CONCERNING THE CANONIZATION OF THE BLESSED MICHAEL GARICOÏTS, CONFESSOR, FOUNDER OF THE SOCIETY OF PRIESTS OF THE MOST HOLY HEART OF JESUS, COMMONLY KNOWN AS OF BÉTHARRAM. REGARDING THE QUESTION OF WHETHER AND ABOUT WHAT MIRACLES, AFTER THE BLESSING WAS GRANTED TO THE SAID BLESSED BY THE APOSTOLIC SEE, THERE EXISTS, IN FACT AND IN EFFECT, THAT WHICH IS REQUIRED. The Blessed Michael Garicoïts, by the inscrutable design of God, was chosen to draw down greater graces from the Heart of His Son upon the faithful people, and to bring souls, redeemed by His blood through the mystery of the Cross, to this fount of grace and mercy; and, as it were, under the wings of the Blessed Virgin, he founded a new Society of Priests of the Most Holy Heart of Jesus in her illustrious sanctuary; which, from the place where it was founded, Bétharram, a name which beautifully means "good branch," received its name. Truly, a name full of meaning! For this Society can rightly be called a branch inserted into the ever-verdant tree of the Church, which bears fragrant flowers and abundant fruits. Just as Blessed Michael, through tireless preaching and the example of holiness, dedicated his entire life to the glory of God, so God generously and magnificently rewarded His servant, and his virtues were also rewarded with the splendor of miracles. These, having been approved by the Church, led to the Blessed being raised to the honors of the blessed on May 10, 1923. And this was not enough. On July 23rd of the following year, the cause of canonization was resumed, and, with apostolic authority, processes were established in the

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Platense Court concerning two healings; and on November 20, 1940, a favorable decree was issued regarding them. After diligent examination of the legal acts, the following facts were discovered concerning each of these healings. I. Blanca Simioni, a young girl of ten years, in the city of La Plata, was afflicted with a very serious typhus infection, which, along with inflammation of the intestines and myocarditis, was initially toxic and then organic. When there was no hope of natural healing, fervent prayers for the girl's health were offered through the intercession of Blessed Michael, as suggested by the doctor himself, by her parents and others. While the illness was growing worse, and the frail girl was near death, on May 17, 1930, the girl was suddenly and completely healed, to the amazement of the doctor and others. Blanca remained in perfect health. Three experts chosen by this Sacred Congregation fully agreed with the doctor that the healing had occurred beyond natural means, both in making the diagnosis and in rendering their judgment. ACTS, vol. X I, n. 7. — 28-7-1944. 14

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Official Commentary I I. In that same city, Sister Angela Zanini, of the Society of Mary, who was in charge of educating young girls in speech and hearing, suffered for many years from a fibroma, along with other serious ailments, in her internal abdomen. The illness had become so severe that there was no hope of regaining her health. Therefore, the members, and the young girls entrusted to her care, implored the intercession of Saint Michael; who was most benign to his supplicant. On the night between July 9th and 10th, 1936, while Sister Angela, immersed in prayer, more fervently invoked the Blessed, she was instantly and perfectly healed, and immediately, having regained all her strength, she resumed her former duties, and persevered in them, enjoying good health. The medical experts, three in number, who were consulted in the diagnosis, prognosis, and healing, agreed that the divine action alone was exclusively responsible. Concerning these two healings, in accordance with legal procedure, the first was examined before the preparatory meeting of the Sacred Congregation, before the undersigned Cardinal, Prefect of the Holy Roman Church, and Promoter of the Cause, on February 17th, 1942; then, in the preparatory meeting, on April 13th of the preceding year; and finally, in the general meeting before His Holiness Pope Pius XII, on the 15th of this month: on which occasion, the same Cardinal proposed a question for discussion: Whether, and concerning which miracles, there is evidence, after the veneration of the Blessed, granted by the Apostolic See, in the case and to the effect of what is being considered. The Reverend Cardinals, Officials, and Consultor Fathers each expressed their opinion. The Most Blessed Father postponed the opening of his mind on this matter until the first Sunday of the most sacred Lent, so that he might implore God in prayer as to what should be

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done. Therefore, His Holiness summoned the undersigned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and, after devoutly celebrating the divine sacrifice, declared: That there is evidence of two miracles, through the intercession of Blessed Michael Garicoïts, namely: the instantaneous and perfect healing of Blanche Simioni from a very serious typhus infection with enterorrhagia and organic myocarditis, and the healing of Sister Angela Zanini from a fibroma, along with other serious ailments, in her internal abdomen. He ordered that this decree be made public and recorded in the acts of the Congregation of Holy Rites. Given in Rome, on February 27th, the first Sunday of Lent, in the year of Our Lord 1944. [Signature] C. Card. SALOTTI, Titular Archbishop, Prefect. L. Ei S. A. Carinci, Secretary.

[*Latin ed. p. 219*]

The Sacred Congregation of Rites, Session 219, Third Session. Concerning the Canonization of the Blessed Nicholas of Flüe, Confessor, Hermit of Switzerland, after deliberation regarding whether and concerning which miracles it is established that they occurred, following the granting of veneration to the aforementioned Blessed by the Apostolic See, in the case and to the effect of which we are considering. "As the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts," says the Lord (Isaias 55:9). The soul is astonished when considering the wondrous life of the Blessed Nicholas of Flüe, who, as a young man, was a soldier, a father of a family, and a guardian of the republic, and who gave examples of outstanding virtues. But what inspires the greatest admiration is that this man, moved by divine grace, completely abandoned his wife, his children, and his family affairs, and for almost twenty years led a most austere life in solitude, sustained, as the most serious witnesses affirm, by the eucharistic bread alone. He indeed lived in a hermitage, but many sought his counsel, even the highest magistrates of the regions, who chose him as the ultimate arbiter in the most serious political questions, which either threatened war or had already provoked it; for which reason he was often a distinguished peacemaker. Furthermore, orators from foreign lands frequently came to him seeking counsel, inquiring about his wise judgment, and were prepared to follow it. How grateful Nicholas was to God is also evident from the signs or miracles, by which, either during his lifetime or after his death, which occurred on March 21st in the year of Our Lord 1487, his fame was increased and spread far and wide through the ages; which, besides countless others, the Doctors of the Church, Saint Peter Canisius and Saint Robert Bellarmine, as well as Saint Charles Borromeo, attest. Furthermore, by the unanimous vote of the people of Switzerland, especially of the Canton of Obwalden, and without opposition from the Bishop of Constance, liturgical worship was promptly established, which, having been recognized by the Holy Roman

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Church, was confirmed by Pope Innocent on the tenth day of February in the year 1649; for which reason the Servant of God was raised to the rank of Blessed. But the generous Swiss people rightly do not rest content. They most fervently desire that their most distinguished son be adorned with the formal honors of canonization.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis — Official Commentary. Concerning two marvelous healings, obtained through the intercession of St. Nicholas, it has been determined by Apostolic authority to proceed with the investigation. A favorable decree regarding the juridical validity and efficacy of these healings was issued on July 16, 1941.

I. The first healing occurred in the town of Egerldngen, within the territory of the Diocese of Basle. Bertha Schürmänn had been afflicted with disseminated encephalomyelitis. The prognosis was entirely unfavorable, at least with regard to her health, as the attending physician and three experts, appointed by this Holy Congregation, unanimously and without hesitation affirmed. However, after invoking St. Nicholas, and in his presence, on May 18, 1939, on the feast of the Ascension of the Lord, Bertha was immediately healed; this healing was fully confirmed by a double examination of the physicians. These same experts declared that the event should be recognized as a miracle.

II. The second healing occurred in the town of Sachsein, where the sacred remains of St. Nicholas are kept. Ida Jeker had been afflicted with genuine epilepsy, chronic neuritis, and a recurring ulcer on her left arm, which had begun to trouble her since April 4, 1937, and persisted in its severity until the time of her healing. The ulcer was widely open. It should also be noted that her left arm had been somewhat numb for several years, and had therefore become almost atrophic, and for a full quarter, completely numb. After remedies proved ineffective, Ida, along with her family, made a pilgrimage to the tomb of St. Nicholas on June 26, 1937, confident that she would be healed by him. She did not deceive herself, for immediately in place of the ulcer, new skin appeared; her arm immediately regained its strength, so that after two days, Ida was able to chop wood. The official experts recognize this as a miracle.

Regarding these healings, after following the proper order, they were first discussed in the Preliminary Congregation before the undersigned Cardinal on July 28, 1942; then in the Preparatory Congregation before the other Cardinals attached to this Holy Congregation, on November 9 of the following year; and finally, in the General Congregation before His Holiness Pope Pius XII on the 14th of the recently elapsed month, during which the aforementioned Cardinal raised a doubt as to whether, after the veneration of the aforementioned Saint had been granted by the Apostolic See, there existed cases and effects of the kind under consideration.

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The Reverend Cardinals, Official Prelates, and Fathers Consultors each expressed their opinions. The Most Blessed Father received these opinions with attention, but postponed giving his judgment until the third Sunday after Easter, urging that prayers be offered to the Virgin Catherine of Siena, patroness of Italy, that heavenly light might illuminate his and the prayers of others. Therefore, to the aforementioned Cardinal, Very Reverend Father Salvatore Natucci,

[*Latin ed. p. 221*]

The Sacred Congregation of Rites summoned me, and as Secretary, I was present when the Sacred Host was examined, and it was decreed that it consisted of two miracles, brought about by the intercession of the Blessed Nicholas of Flüe: namely, the instantaneous and complete healing of Berthae Schürmann from disseminated encephalitis, and the healing of Ida Jeher from a severe chronic neuritis and from a skin ulcer on her left arm. This decree was ordered to be promulgated according to the norms of law and to be recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 30th of April in the year of Our Lord 1944. £B C. Cardinal, Archbishop, Prefect. SALOTTI, I, © S. A. Carinci, Secretary.

IV. ROMAN DECLARATION CONCERNING THE APOSTOLIC BENEDICTION.

Since the Roman Pontifical prescribes the rite and formula for the Apostolic Benediction, together with a plenary indulgence, to be imparted to the people after the solemn Masses by Patriarchs, Primates, Archbishops, and Bishops, a doubt arose as to whether the Most Eminent Cardinals, whenever they should have the opportunity to impart it, should use the aforementioned rite and formula, whether in the City or outside the City. And the Sacred Congregation of Rites considered that an answer should be given to this proposed doubt: "Outside the City: affirmatively. But in the City, this cannot be done, since, due to the presence of the Supreme Pontiff, the faculty of imparting the Apostolic Benediction is not granted to anyone."

These matters having been presented to the Most Holy Lord Pope Pius XII by the undersigned Cardinal Prefect of the Sacred Roman Consistory, His Holiness approved the declaration of this Sacred Congregation.

Notwithstanding any objections to the contrary.

On the 23rd of June 1944. £B C. Cardinal. SALOTTI, Archbishop, Prefect. L $ S. A. Carinci, Secretary.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL

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(OFFICE OF INDULGENCES)

DECREE CONCERNING THE PRAYER FOR THE GRANTS OF INDULGENCES

His Most Holy Lordship, Pope Pius, of blessed memory, having readily heeded the requests of many priests, and with paternal benevolence, has graciously granted the following Indulgences:

1. A partial indulgence of five hundred days, to be gained by all the Christian faithful who, raising a confident spirit to God amidst the adversities of this life, have piously and with at least a contrite heart recited the words: "Thy kingdom come. Thy will be done on earth as it is in heaven."

2. A plenary indulgence, to be obtained under the usual conditions, if they faithfully persevere in reciting the same prayer every day throughout the entire month.

This present decree is valid forever, without any need for a brief Apostolic letter. All contrary provisions are hereby set aside.

Given at Rome, from the offices of the Sacred Penitentiary, on the 10th of July, 1944.

N. Card. CANALI, Major Penitentiary

L. ÇB s. S. Luzio, Regent.

[*Latin ed. p. 223*]

Diarium Romanae Curiae

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Tuesday, May 23, 1944, in the Palace of Congregations at St. Callisto, before His Most Eminent and Reverend Lord Cardinal Raffaele Carlo Rossi, Promoter or Relator of the Cause of the Servant of God, Lewis Pavoni, priest, founder of the Congregation of the Sons of Mary Immaculate, the Sacred Congregation of Rites, in its preparatory session, was assembled, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, June 6, 1944, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, in its preparatory session, was assembled, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Mary of Jesus Crucified, professed nun of the Order of Discalced Carmelites.

Tuesday, June 20, 1944, in the Apostolic Palace at the Vatican, the Sacred

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Congregation of Rites, in its ordinary session, was assembled, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelates discussed the introduction of the Causes of the Servants of God:

a) Mary Catherine of St. Rose (Costanza Troiani), foundress of the Franciscan Missionary Sisters of Egypt.

b) Peter Benvenuto Noailles, priest, foundress of the Institute of the Sisters of the Holy Family.

Tuesday, July 4, 1944, in the Apostolic Palace at the Vatican, the preparatory session concerning the virtues of the Venerable Innocent XI was held, in which the Most Eminent and Reverend Lords Cardinals, together with the Illustrious and Reverend Prelates and Consultor Fathers, gave their votes.

Tuesday, July 18, 1944, in the Palace of Congregations at St. Callisto, the Sacred Congregation of Rites, in its preparatory session, was assembled, in the presence of His Eminence, the Reverend Lord Cardinal Alessandro Verde, Promoter or Relator of the Cause of canonization of the Blessed Catherine Labouré, virgin, of the Society of the Daughters of Charity of St. Vincent de Paul. In this Congregation, the Reverend Prelates and the Reverend Theological Consultors discussed two miracles which are alleged to have been wrought through the intercession of the aforementioned Blessed, and which are proposed for her canonization.

[*Latin ed. p. 224*]

224. *Acta Apostolicae Sedis* - Official Commentary. Tuesday, July 25, 1944, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Officials discussed:

1. Regarding the introduction of the cause for beatification and canonization of the Servant of God, Teresa Maria of the Cross, foundress of the Sisters of the Third Order of St. Teresa.

2. Regarding the validity of the processes concerning the miracles alleged to have been wrought through the intercession of:

a) the Blessed Joanna of Lestonnac, widow, foundress of the Order of the Daughters of the Blessed Virgin Mary;

b) the Blessed Vincent M. Strambi, Bishop of Macerata and Tolentino, of the Congregation of the Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ (Passionists);

c) the Venerable Servant of God, Dominic Savio, a young layman;

d) the Venerable Servant of God, Vincenza Maria Lopez Vicuña, foundress of the Institute of the Daughters of Mary Immaculate for young women engaged in domestic service.

3. Regarding the validity of the processes concerning the virtues of the Servants of God:

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a) Maria Fortunata Viti, a nun who entered the Order of St. Benedict;

b) Michael Rua, a priest of the Pious Society of Saint John Bosco (Salesians);

c) Filiberto Vrau, a layman;

d) Camillo Feron Vrau, a layman.

SECRETARY OF STATE – APPOINTMENTS. By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

June 10, 1944.

The Reverend Father Clement of Santa Maria in Punta, of the Order of Friars Minor Capuchin, as Apostolic Preacher.

The Most Illustrious and Reverend Monsignor Mark Martini, Canon of the Liberian Basilica, as Subdeacon of the Papal Chapel.

July 7.

The Reverend Father Enrico Corrà, of the Order of Friars Minor Conventual, as Consultor of the Holy Congregation of the Holy Office.

[*Latin ed. p. 225*]

From the Roman Curial Diary, 225, under the Brief Apostolical, the Most Holy Father Pius XII, reigning happily, deigned to appoint: May 25, 1944. The Most Eminent and Reverend Cardinal Luigi Maglione, Protector of the Institute of the Sisters of Our Lady of Charity of the Good Shepherd (Angers). Assistant to the Holy See: March 28, 1944. His Excellency, Reverend Monsignor Edmondo Gleeson, Bishop of Maitland. Apostolic Protonotaries, as if participating: October 17, 1942. Monsignor Emerico David, of the archdiocese of KolÃn. April 21, 1943. Monsignor Carlo Keppl, of the diocese of Hradec Králové. Monsignor Riccardo Popp, of the same diocese. Monsignor Emmanuele Peixoto da Costa e Silva, of the archdiocese of Braga. March 31, 1944. May 18, 1944. Monsignor Gerardo Cornelio van Noort, of the diocese of Haarlem. Monsignor Francesco Kujâni, of the archdiocese of Colocza. Prelates domestic to His Holiness: June 30, 1936. Monsignor Giovanni Battista Bazinet, of the diocese of MontLaurier. June 6, 1941. Monsignor Pietro Paolo Borja, of the archdiocese of Quito. November 13, 1941. Monsignor Ottavio Dé Castro, of the archdiocese of Fortaleza. October 31, 1942. Monsignor Massimiliano Prange, of the diocese of Berlin. Monsignor Ferdinando von Werden, of the diocese of Eichstätt. November 8, 1942. Monsignor Carlo Pieper, of the archdiocese of Paderborn. January 4, 1943. Monsignor Ugo Hain, of the diocese of MisniÃ . March 27, 1943. Monsignor Giovanni Pohlselmeider, of the diocese of Münster. March 12, 1943. Monsignor Giuseppe A. McOaffrey, of the archdiocese of New York. Monsignor Giacomo J. Brown, of the same archdiocese. Monsignor Francesco M. Fagan, of the same archdiocese. Monsignor Taddeo W. Tierney, of the same archdiocese. Monsignor Giuseppe F. Flannelly, of the same archdiocese. Monsignor Carlo J. Finnègan, of the same archdiocese.

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November 13, 1943. Monsignor Edoardo Dargin, of the same archdiocese. Monsignor Enrico O'Carroll, of the same archdiocese.

[*Latin ed. p. 226*]

Acta Apostolicae Sedis - Official Commentary, March 13th to March 28th, 1943.

Most Reverend Giuseppe A. Farrell, of the same archdiocese.

Most Reverend Gaetano Árcese, of the same archdiocese.

Most Reverend Giuseppe Edoardo Griener, of the diocese of Ratisbon.

Most Reverend Giovanni Bleske, of the prelatura "nullius" of Schneidemühl.

December 22nd.

Most Reverend Gioacchino Masciorini, of the apostolic administration of Lugano.

Most Reverend Giovanni Maspoli, of the same apostolic administration.

January 3rd, 1944.

Most Reverend Giovanni Battista Depaoli, of the diocese of Chiavari.

February 12th.

Most Reverend Patrizio Maria O'Donnell, of the diocese of Sale.

February 15th.

Most Reverend Giacomo F. Enright, of the diocese of St. Agostino.

Most Reverend Giorgio T. Rockett, of the same diocese.

Most Reverend Giovanni G. Bishop, of the same diocese.

February 17th.

Most Reverend Luigi Curtis Tiernan, of the diocese of Kansas City.

March 13th.

Most Reverend Giorgio A. Mayer, of the archdiocese of Milwaukee.

Most Reverend Matteo Francesco McEvoy, of the same archdiocese.

Most Reverend Romano R. Atkielski, of the same archdiocese.

Most Reverend Giuseppe Leverer, of the same archdiocese.

Most Reverend Farrell P. Reilly, of the same archdiocese.

Most Reverend Edoardo Giuseppe Kersting, of the same archdiocese.

Most Reverend Guglielmo M. Mahoney, of the same archdiocese.

Most Reverend Giorgio B. Radant, of the same archdiocese.

Most Reverend Giovanni J. Shanahan, of the same archdiocese.

Most Reverend Rodolfo Ki'elpiaski, of the same archdiocese.

Most Reverend Giuseppe Kuitter, of the same archdiocese.

Most Reverend Bernardo Michele Kobelinski, of the same archdiocese.

Most Reverend Guglielmo H. Eggers, of the same archdiocese.

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Most Reverend Luigi Giuseppe Miller, of the diocese of Pueblo.
March 22nd.
Most Reverend Giovanni Biscaldi, of the diocese of Tortona.
March 23rd.
Most Reverend Giovanni Cupia, of the diocese of Novara.
March 27th.
April 1st.
Most Reverend Lucio Crescenzi, of the diocese of Rieti.
Most Reverend Francesco Burton, of the archdiocese of Brisbane.

[*Latin ed. p. 227*]

Diarium Romanae Curiae 227, April 1st, 1944.
Most Reverend Timoteo Moloney, of the same archdiocese.
Most Reverend Martino Jordan, of the same archdiocese.
Most Reverend Giovanni Ugo Gullen, of the diocese of Hobart.
Most Reverend Giovanni English, of the same archdiocese.
Most Reverend Michele B. Clune, of the diocese of Port Augusta.
Most Reverend Edoardo S. Barry, of the Archdiocese of Brisbane.
Most Reverend Lorenzo Borello, of the diocese of Cuneo.
Most Reverend Giovanni Degregorio, of the Archdiocese of Trento.
May 6th.
Most Reverend Guglielmo Klinkhàmmer, of the diocese of Crookston.
Most Reverend Mose Pufault, of the same diocese.
Most Reverend Luigi D. Berube, of the diocese of Ogdensburg.
Most Reverend Giovanni Battista Scheper, of the diocese of Little Rock.
Most Reverend Giovanni J. Sheerin, of the diocese of Paterson.
Most Reverend Pietro Engel, of the diocese of Belleville.
Most Reverend Edoardo J. Quinn, of the Archdiocese of Cincinnati.
Most Reverend Guglielmo J. Anthony, of the same archdiocese.
Most Reverend Giuseppe A. Tieken, of the same archdiocese.
Most Reverend Giovanni H. Schwartz, of the same archdiocese.
Most Reverend Eugenio A. Davis, of the same archdiocese.
Most Reverend Bernardo J. Beckmeyer, of the same archdiocese.
Most Reverend Federico O. Beck, of the Archdiocese of Sant'Antonio.
Most Reverend Tommaso A. Flynn, of the same archdiocese.
Most Reverend Giuseppe Jacobi, of the same archdiocese.
Most Reverend Giacomo T. Lockwood, of the same archdiocese.
Most Reverend Gualtiero Carroll, of the diocese of Pittsburg.
Most Reverend Giulio Tantos, of the Archdiocese of Kollotschau.

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Most Reverend Giuseppe Ijias, of the same archdiocese.

Most Reverend Giacomo Lucchini, of the diocese of Como.

June 13th.

Most Reverend Enrico Sommariva, of Rome.

[*Latin ed. p. 228*]

From the *Acta Apostolicae Sedis* – Official Commentary, with documents from the Secretariat of State, it is known that the Most Holy Father Pius XII, may he reign happily, deigned to appoint:

Extraordinary Secret Chamberlains:

August 8, 1940: Monsignor Francesco Bocchi, of the archdiocese of San Sebastian of Rio de Janeiro.

July 28, 1942: Monsignor Giuseppe Locks, of the archdiocese of Florianopolis.

November 19: Monsignor Guglielmo Tosetti, of the archdiocese of Colonia.

December 3: Monsignor Massimiliano Fiedler, of the diocese of Berlin.

January 17, 1943: Monsignor Agostino Hugenroth, of the diocese of Münster.

Monsignor Agostino Konermann, of the same diocese.

Monsignor Corrado Algermissen, of the diocese of Hildesheim.

February 11: Monsignor Roberto McCormick, of the archdiocese of New York.

February 26: Monsignor Giovanni Seally, of the same archdiocese.

March 21: Monsignor Giorgio G. Murdock, of the same archdiocese.

Monsignor Gualtiero P. Kellenberg, of the same archdiocese.

Monsignor Giovanni J. Hartigan, of the same archdiocese.

Monsignor Giovanni J. McCafferty, of the same archdiocese.

Monsignor Valentino F. Snyder, of the same archdiocese.

Monsignor Edoardo V. McCullongh, of the diocese of Dallas.

Monsignor Augusto Fussenegger, of the diocese of Indianapolis.

April 1: Monsignor Tommaso Kilfoil, of the same diocese.

June 15: Monsignor Leonardo Wernsing, of the same diocese.

October 28: Monsignor Giovanni Battista Trofello, of the diocese of Lima.

December 7: Monsignor Francesco Hradil, of the archdiocese of Olomouc.

Monsignor Francesco Klobouk, of the same archdiocese.

Monsignor Curzio Heinrich, of the prelatura of Schneidemuhl.

Monsignor Giulio Dwucet, of the archdiocese of Bucharest.

Monsignor Giovanni Solzbacher, of the diocese of Aquisgrana.

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Monsignor Giovanni Battista Donati, of the diocese of Montefiascone.

Monsignor Paolo Zauli, of the diocese of Cervia.

February 22: Monsignor Giacomo Almondo, of the diocese of Alba.

January 30, 1944: Monsignor Stefano Viani, of the diocese of Adria.

[*Latin ed. p. 229*]

Diarium Romanae Curiae, February 8, 1944. Reverend Monsignor Antonino Pinci, of the suburbicarian diocese of Palestrina. March 2. Reverend Monsignor Edoardo Rodenkirck, of the archdiocese of Milwaukee. March 9. Reverend Monsignor Cesare Gasparini, of the diocese of Como. Reverend Monsignor Guglielmo Groessel, of the same archdiocese. Reverend Monsignor Luigi Guglielmetti, of the same diocese. Reverend Monsignor Egidio Induni, of the same diocese. Reverend Monsignor Andrea Sozio, of the same diocese. Reverend Monsignor Ubaldo Manili (Rome). March 16. Reverend Monsignor Carlo Gal, of the archdiocese of Colocza. March 25. Reverend Monsignor Carlo Capriotti, of the diocese of Ascoli Piceno. April 20. Reverend Monsignor Giuseppe Hewetson, of the diocese of Paterson. Reverend Monsignor Gualtiero Enrico Hill, of the same diocese. Reverend Monsignor Guglielmo F. Louis, of the same diocese. Reverend Monsignor Giuseppe C. Feldkamp, of the diocese of Little. Reverend Monsignor Edvino A. Hemmen, of the same diocese. Reverend Monsignor Giuseppe M. Hoflinger, of the same diocese. Reverend Monsignor Giuseppe A. Murray, of the same diocese. Reverend Monsignor Francesco A. Biendl, of the archdiocese of Cincinnati. Reverend Monsignor Francesco Gressle, of the same archdiocese. Reverend Monsignor Giacomo F. McNary, of the same archdiocese. Reverend Monsignor Carlo E. Spence, of the same archdiocese. Reverend Monsignor Giacomo T. Lyng, of the diocese of Ogdensburg. Reverend Monsignor Antonio F. Drozd, of the archdiocese of Santo. Reverend Monsignor Giovanni L. Morkowsky, of the same archdiocese. May 11. Reverend Monsignor Vittorio Barsy, of the archdiocese of Colocza. Reverend Monsignor Aladaro Hárs, of the same archdiocese. Reverend Monsignor Adalberto Pécky, of the same archdiocese. Reverend Monsignor Giovanni Giuseppe Shanley, of the diocese of Paterson. Reverend Monsignor Vincenzo Temofonte (Rome). May 19. Reverend Monsignor Angelo Pistolini, of the suburbicarian diocese of Sacro Speco and Poggio Mirteto. Reverend Monsignor Domenico Pizzoli, of the same diocese. June 1. Reverend Monsignor Vincenzo Malasomma, of the archdiocese of Naples. July 27. Reverend Monsignor Pellegrino Farese, of the diocese of Avellino.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - Official Commentary. Extraordinary Chamberlain of the Sword and Cape, rank 8, 8th: June 12, 1944. Mr. Roberto Calabresi (Rome). Honorary Chamberlains, admitted on the 8th of August: April 1, 1943. Monsignor Luigi Gec, of the Archdiocese of Olomouc.

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Monsignor Ferdinando Schnirch, of the same Archdiocese. Monsignor Giovanni Lolli, of the Archdiocese of Ravenna. February 24, 1944. Monsignor Adalberto Bartha, of the Diocese of Cassovia. Monsignor Paolo Brezanoczy, of the same Diocese. Monsignor Nicola Nagy, of the same Diocese. May 11, 1944. Monsignor Carlo Gombos, of the Archdiocese of Colocza. Monsignor Elemero Koràni, of the same Archdiocese. Monsignor Francesco Takács, of the same Archdiocese. Extraordinary Chamberlain of the Sword and Cape, rank 8, 8th: November 25, 1943. Mr. Gottardo Ebers, of the Apostolic Administration of Innsbruck. Honorary Secret Chamberlain, rank 8, 8th: November 24, 1944. Monsignor Antonio Rosada, of the Patriarchate of Venice. HONORS. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to bestow: The Insignia of the Order of Saint Gregory the Great: April 4, 1944. Upon Mr. Dr. Oscar Ibarra García (Republic of Argentina). The Commander's Cross of the Order of Saint Gregory the Great: March 12, 1944. Upon Mr. Baron Enrico de Pfyffer d'Altishofen, Commander of the Pontifical Swiss Guard. Upon Mr. Count Federico Moroni, Exempt member of the Pontifical Noble Guard. The Knighthood of the Order of Saint Gregory the Great: March 12, 1944. Upon Mr. Cosimo of the Marchi Peruzzi family, member of the Holy Father's Noble Guard. The Grand Cross of the Order of Saint Gregory the Great, civil class: March 12, 1944. Upon Mr. Engineer Antonio Branco Cabrai, of the Patriarchate of Lisbon.

[*Latin ed. p. 231*]

Diarium Romanae Curiae 231. The Order of Saint Gregory the Great, Civil Class: April 8, 1944. To the Reverend Professor Daniele Nagore, of the diocese of Pamplona. The Order of Saint Gregory the Great, Civil Class: February 17, 1944. To the Reverend Gaspare Alapy, of the diocese of Giavarino. March 12: To the Reverend Enzo Di Napoli Rampolla, Prince of Resuttano (Rome). The Order of Saint Gregory the Great, Military Class: June 28, 1944. To the Honorable Count Francesco Cantuti Castelvetri, Commander of the Papal Honor Guard. The Order of Saint Gregory the Great, Civil Class: February 16, 1944. To Mr. Tommaso Ebner Braniff, of the diocese of Oklahoma. March 1: To Mr. Giovanni Francesco Martin, of the same diocese. To Mr. Rinaldo Cabella Lattuada, of the archdiocese of Milan. March 22: To Mr. Filippo Fiorentini (Rome). The Order of Saint Gregory the Great, Military Class: May 6, 1944. To Lieutenant Colonel Ulrico Ruppen, of the Swiss Guard. The Order of Saint Gregory the Great, Civil Class: February 16, 1944. To Mr. Giovanni Francesco Eberle, of the diocese of Oklahoma. March 17: To Mr. Giovanni Emmett Layden, of the same diocese. March 18: To Mr. Roberto Daneri (Rome). To Mr. Onofrio Marzano, of the archdiocese of Udine. To Mr. Alessandro j^émméth, of the diocese of Vacia. April 29: To Dr. Guglielmo Giovanni Kutschrütter, of the archdiocese of Utrecht. To Mr. Antonio Rohling, of the same archdiocese. To Mr. Ettore Gabrielli, of

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the diocese of Borgo S. Sepolcro. To Mr. Giuseppe Giovanni Keller, of the diocese of Little Rock. To Mr. Pietro Kraemer, of the diocese of La Crosse. June 13: To Mr. Adalberto Ujhàzy, of the diocese of Cinque Chiese. June 22.

[*Latin ed. p. 232*]

Acta Apostolicae 232, June 13th to July 5th, Official Commentary, 1944.

To the Reverend Doctor Carlo Hüttl, of the Archdiocese of Strigonia.

To the Reverend Doctor Giovanni Honthy Haidekker, of the same Archdiocese.

To Mr. Angelo Lardi (Rome).

The Knighthood of the Order of Saint Gregory the Great, military class: May 6th, 1944.

To Captain Schnyder de Wartensee, of the Pontifical Swiss Guard.

To Captain Adolfo Carlen, of the same Pontifical Swiss Guard.

The Commander's Cross with Star of the Order of Saint Sylvester Pope: March 12th, 1944.

To Mr. Amedeo Gaudencio, of the Patriarchate of Lisbon.

The Commander's Cross of the Order of Saint Sylvester Pope: February 18th, 1944.

To Mr. Domenico Colella (Rome).

March 1st.

To the Reverend Doctor Ludovico Bartolucci (Rome).

To Mr. Modesto Greco, of the suburbicarian Diocese of Sabina and Poggio Mirteto.

To Mr. Giovanni Virtuoso (Rome).

To Mr. Alfredo Bossi (Rome).

To Major Mario Gherardini, of the Honorary Palatine Guard of His Holiness.

The Knighthood of the Order of Saint Sylvester Pope: November 25th, 1942.

To Mr. Abdon Jiménez, of the Archdiocese of La Serena.

To Mr. Aurelio Del Rio, of the same Archdiocese.

February 17th, 1944.

To Mr. Giorgio Nemestòthy, of the Diocese of Veszprém.

March 1st.

To Mr. Tommaso Basti (Rome).

To Mr. Costantino Colombari (Rome).

April 9th, 18th, 20th, 28th.

June.

July 12th.

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To Mr. Giovanni Pulitani (Vatican City).

To Mr. Enzo Degli Innocenti, of the Archdiocese of Florence.

To Mr. Giuseppe Celasco, of the Diocese of Tortona.

To the Reverend Doctor Rinaldo Orecchia, of the Honorary Palatine Guard of His Holiness.

To the Reverend Doctor Giacomo Pagliari, of the same Honorary Palatine Guard.

To the Reverend Doctor Pasquale Muscogiuri, of the Diocese of Castellammare di Stabia.

To Mr. Raffaele Cafiero, of the Archdiocese of Sorrento.

[*Latin ed. p. 233*]

August 19, 1944. Year and Volume XXXVI (Series II, Volume XI) - No. 8.

ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTA OF THE SUPREME PONTIFF. APOSTOLIC CONSTITUTIONS.

...

CONCERNING THE APOSTOLIC VICARIATES OF YUKON AND PRINCE RUPERT, AND OF GROUARD (WHITEHORSE AND PRINCE RUPERT).

THE APOSTOLIC VICARIATE OF YUKON AND PRINCE RUPERT IS DIVIDED; AND TWO NEW APOSTOLIC VICARIATES ARE ESTABLISHED: (WHITEHORSE) AND (PRINCE RUPERT).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT,

WE ARE MOVED TO CONSIDER, that when, in some region, the number of the Christian faithful appears to have increased through the diligent ministry of the Sacred Pastors and the proper governance of the faithful, and when the conditions of that same region have changed, we carefully consider the matter.

Therefore, as We have been informed, the Apostolic Vicariate of Yukon and Prince Rupert, in Canada, has recently experienced considerable growth, and its people have increased to the point that in that dispersed region, two notable economic and political centers have been established. It has therefore seemed opportune to divide that mission into two Apostolic Vicariates.

Therefore, having considered, with due regard, the proposals of the

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Most Reverend Brother Ildebrand Antoniutti, titular Archbishop of Synnades in Phrygia, and Apostolic Delegate in Canada, as well as the opinion of the Most Reverend Brothers Aemilius Bunoz, the Bishop of that Vicariate, and his Coadjutor, John Coudert, who will succeed him, and having taken into account the Acts of Our Most Reverend Brothers, S.R.E., Volume XI, pp. 8-14.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary. By the counsel of the Most Eminent Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, after mature deliberation and with certain knowledge, We, by the fullness of Our apostolic power, establish and decree the following: 1) We divide the Apostolic Vicariate of Yukon and Prince Rupert into two parts, so that henceforth there shall be two Vicariates: one, situated to the north, which shall be called Whitehorse; the other, which shall retain the name Prince Rupert; 2) The line of division of the Vicariates shall follow the southern limits of the district commonly called Telegraph Creek; 3) Furthermore, we separate a portion of the territory from the neighboring Apostolic Vicariate of Grouard, which lies to the west of longitude 120, and annex it to the aforementioned two Vicariates, so that the mission station of Fort Nelson shall be assigned to the new Vicariate of Whitehorse, and the station of Fort St. John shall be added to the Vicariate of Prince Rupert, according to the parallel 58; 4) These Vicariates, thus defined by their limits, shall be subject to the metropolitan Church of Vancouver; 5) The Venerable Brother, the Apostolic Vicar of Yukon and Prince Rupert, shall henceforth bear the title of Prince Rupert alone. To the new Apostolic Vicariates thus formed, and to their Vicars for the time being, We grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates throughout the world are lawfully possessed and enjoy; and We subject them to the same burdens and obligations to which others are subjected. We will and command that all the things above stated and established be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that any transcript, excerpt, or printed copy of these documents, provided it is signed by the hand of a public notary and sealed with the seal of someone constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if the original document were presented or shown. To no one shall it be permitted to infringe upon or contradict this division, constitution, concession, statute, and Our will. If anyone, with rash audacity, should presume to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on the fourteenth day of the month of January, in the fifth year of Our Pontificate. ALOYSIUS Card. MAGLIONE P. Card. FUMASONI BIONDI, Prefect of the Sacred

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Congregation for the Propagation of the Faith. Ioseph Wilpert, Secretary of the College of Protonotaries Apostolic. Arthurus Mazzoni, Protonotary Apostolic. In the Register of Plenary Councils, in the Appendix, volume LXVIII, number 17. - Al. Trussardi.

[*Latin ed. p. 235*]

By the authority of Pope Pius XII, number 235, section II, a portion of the territory belonging to the Campinas diocese is separated, and a new diocese, the Diocese of Piracicaba, is established, as a suffragan of the Metropolitan Church of St. Paul in Brasilia. The Most Reverend Bishop, servant of the servants of God, desiring to leave a lasting memorial of his pastoral care for the Church of Campinas, and considering that the territory of his diocese was too extensive, and that it would be more beneficial to the spiritual welfare of the flock to divide it, and to entrust the governance of a new diocese to another pastor, he earnestly requested that this be accomplished by the Apostolic See. Whereupon, after consultation with the Most Reverend Fathers, our Cardinals, Prefects of the Sacred Congregation of the Consistory, and after receiving the favorable opinion of the Most Reverend Father Benedict Aloisi Masella, titular Archbishop of Caesarea in Mauritania and Apostolic Nuncio to the Republic of Brazil, we have, with a willing mind, decided to approve. Therefore, with the fullness of our Apostolic authority, after mature deliberation and with certain knowledge, we separate a portion of the territory of the Campinas diocese, which includes the following parishes: Santo Antonio di Piracicaba, Bom Jesus, Via Revende, Saltinho, Ibirurуna, Xarqueada, Santa Barbare, Rio das Pedras, Sao Pedro, Santa Maria, Capivari, Via Raffard. We establish a new diocese from the territory of these parishes, which we name "Piracicabensis," and we establish the episcopal see in the city of Piracicaba. The episcopal chair will be located in the parish church, dedicated to St. Anthony of Padua, in that same city, and we elevate that church to the rank and dignity of a cathedral. Furthermore, we grant to this newly established cathedral church and to its bishops, for the time being, all the rights, honors, insignia, privileges, and graces that are customarily enjoyed by other cathedral churches and their prelates, and we subject them to the same obligations and duties to which others are subject. We also establish this Piracicaba cathedral church as a suffragan of the Metropolitan Church of...

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Official Commentary of the Church of Saint Paul in Brazil, and to its Metropolitan Bishops, we subject the Archbishop of São Paulo in Brazil. However, since the circumstances of the present time do not permit the immediate establishment of a Cathedral Chapter in this new diocese, we grant that, temporarily, for canonical purposes, dioce-

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san consultants be chosen and employed. Furthermore, the Episcopal table shall consist of the revenues and other offerings, which are customarily provided by the faithful, for whose benefit the diocese itself was established, in addition to those already collected for this purpose. We also command that, as soon as it is possible, at least a small diocesan seminary be established in this new diocese, according to the prescriptions and norms of the Sacred Congregation for Seminaries and Universities. Moreover, that the diocese of Piracicaba, at its own expense, send two chosen young men, or at least one, to the Pontifical Seminary of Brazil in Rome, without interruption, so that they may be educated there, under the eyes of the Roman Pontiff, for the hope of the Church. As for the governance and administration of this diocese, for the election of a Capitular Vicar, in the event of a vacancy, and for the proper observance of the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that what the Sacred Canons prescribe be observed. With regard to the clergy in particular, we decree that, as soon as these Letters are demanded for execution, the clergy assigned to that diocese shall be considered to be legitimately residing within its territory. Finally, we wish that all documents and records pertaining to this new diocese and its clergy and faithful, be transferred as soon as possible from the chancery of the diocese of Campinas to the chancery of the new diocese of Piracicaba, so that they may be diligently preserved in its archives. For all of the above matters, as established and ordered, we delegate the Most Reverend Brother Benedict Aloisi Masella, whom we mentioned above, our Nuncio in the Brazilian Republic, and therefore grant him the necessary and appropriate powers for this purpose, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned purpose, and we impose upon him the obligation to transmit a true and authenticated copy of the executed acts to the Sacred Congregation Consistorial as soon as possible. These present Letters and all that they contain, even if any person, whether those who are interested or who presume to have an interest, have not been heard or have not agreed to the foregoing, shall never be considered to be subject to any flaw of deception, or of prevarication or nullity, or of our intention, or by any other, even substantial and unforeseen, defect, but they shall be, and are, considered to have been made and issued with full knowledge and authority, and shall remain valid forever.

[*Latin ed. p. 237*]

By the authority of the Most Holy Pope XII, on page 237, we declare and intend that these [documents] shall have their full and complete effects, and that they shall be observed inviolably by all to whom they apply, and that, if anyone, by any authority, knowingly or unknowingly, should attempt to interfere with these matters, they shall be entirely null and void, and we decree this; notwithstanding any rules established in synodal,

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provincial, general, and universal Councils, in general or special Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, which are worthy of special mention, to all of which we derogate by these present [decrees]. Finally, we wish that to any transcript or excerpt, even printed, of these documents, provided it is signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, the same full faith be given as would be given to these present [documents] if they themselves were exhibited or shown. To no one is it permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-four, on the sixth and twentieth day of the month of February, in the fifth year of Our Pontificate.

ALOISIUS Card. MAGLIONE

Fr. RAPHAEL C. Card. ROSSI a Secretis

Status S. C. Consistorialis

a Secretis

Carolus Respighi, Proton. Apost.

Alfridus Vitali, Proton. Apost.

Loco £8 Plumbi

Reo. in Cane. Apost., vol. LXVIII, n. SS- AÌ.

Trussardi.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - OFFICIAL COMMENTARY OF THE APOSTOLIC LETTER TO THE REVEREND FATHER NORBERT DE BOYNES, GENERAL VICAR OF THE SOCIETY OF JESUS, AND ALSO MODERATOR OF THE CONGREGATION OF THE APOSTOLATE OF PRAYER: AT THE CLOSE OF THE CENTURY IN WHICH THE SAME CONGREGATION WAS HAPPILY FOUNDED. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — As the century draws to a close, in which, with divine providence, the pious congregation, now called the Apostolate of Prayer, was happily established, We, while everywhere sorrows and anxieties press upon us, find the greatest consolation in the remembrance of the fruits which this society has produced throughout this long period, with the help of God. Therefore, We congratulate you, who preside over this meritorious association, and all of you, especially the members of the Society of Jesus, who contribute to its growth and development, with paternal joy; and We hope that this auspicious event will not pass unnoticed, but that it will be duly honored with fitting praise, and that all the faithful will

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be henceforth encouraged to participate in it with piety and generosity.

How closely this institution is linked to the progress of the Church and the good of souls is easily understood. For, if common prayer, which is "as it ought to be" 1, better conciliates the clemency and goodness of God, according to the promise of Jesus Christ Himself: "Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven." 2, how much more must it be said to be efficacious with the eternal God, not only when two alone pray, but when many, almost hundreds of thousands of Christians throughout the world, are joined together by a special bond of charity. And this is all the more so because, through this praiseworthy congregation, constant prayers of the members are joined with acts of penance and expiation; because innocent children, whose purity of heart more easily moves divine mercy, frequently participate in this work of petition and atonement; and because, finally, the patronage of the Virgin Mary is most present for this purpose, and these common supplications and expiations are joined with those prayers and offerings with which the Most Holy Heart of Jesus, offering Himself eternally in the august Sacrament of the Altar, intercedes with the eternal Father for us. For the members of this society are like 1 Rom., S, 26. 2 Matt. 18:19.

[*Latin ed. p. 239*]

According to the decree of Pope Pius XII, §39, this association has a particular purpose: namely, to fervently pray for the needs of the Church, and to fulfill those needs with all their strength; and therefore, for this reason, they should daily offer prayers, actions, and sacrifices to God with a pious spirit, and dedicate their entire lives to obtaining graces and promoting piety. Moreover, when these things—greatly increased by the prayers offered to the Immaculate Heart of Mary, which are joined to them—are presented to the Father of mercies through the Immaculate Heart of the Virgin Mary, they contribute greatly to the wider establishment and advancement of the Kingdom of God, according to their ability. Since this association does not only concern itself with one or two benefits and advancements of the Church, but strives to promote the glory of God and the salvation of men to the best of its ability, and since it holds the words of the Lord's Prayer, "Thy Kingdom come," as its own motto, it is clearly distinguished from all other pious associations, which are adorned by the fruitful Spouse of Christ, and is clearly set apart. In order that the countless members of this association may not divert their heavenly forces and heavenly weapons, but rather direct them in one direction, a double plan of prayer is proposed to all members each month, which is recognized, approved, and enriched with heavenly blessings by the Roman Pontiff: one plan is general, and the other concerns the promotion and support of sacred missionary endeavors. However, it should not be thought that

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this praiseworthy association only looks to the good of the Church as a whole; since, as Our Predecessor, the immortal Pope Pius XI, affirms, it has "produced abundant fruits of spiritual good from its very beginnings" for each member. Indeed, it encourages and urges all members to make use of constant prayer, according to the words: "And he spoke also a parable to them, that we ought always to pray and not to faint,." Furthermore, since in these our times, a deceptive commentary, which they call "naturalism," seeks to pervade everything, and through what they call the "heresy of action," it seeks to penetrate even the very foundations of spiritual life and apostolic renewal, it is highly opportune and beneficial that through this pious institution, the faithful are brought back to that fundamental doctrine, in which we are taught: "Neither he who plants is anything, nor he who waters; but God, who gives the growth." In addition, this association establishes and directs its members in solid and true piety. It encourages them to direct all their actions, with a pious intention, towards God.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - The official commentary, which most certainly leads all teachers of sacred discipline to the most excellent path, and is a most important aid to spiritual perfection. And it urges all to avoid those exercises of piety which are less proven, and to promote the worship of the Most Sacred Heart of Jesus, in which "is contained the *summa* of all religion, and therefore of a more perfect life"; 6 also, to venerate the Sacrament of the Eucharist, which "ought to be considered as the center, in which Christian life, as far as it can, rests"; 7 and finally, to revere the Most Holy Virgin, and her Immaculate Heart, which "is a most excellent vessel of devotion"; 8 and to love and cherish her exceedingly. And in this institution of yours, there is a burning zeal for charity towards the Roman Pontiff, to whom, the more closely one adheres, the safer one will be from all danger. 9 Moreover, since the grace of God is manifold, this society is very appropriately structured so that it does not demand the same from all members, but, dividing them into ranks or orders, it adapts itself to the various dispositions and capacities of souls; and therefore, it recommends a path of higher perfection to those "who, above all others, are devoted to piety, and who, with a singular fervor of spirit, are therefore called zealots"; 10 and it gently invites and urges those who wish to enter upon that path. From what we have said so far, briefly and concisely, it is easily seen, beloved son, how much this pious society contributes to promoting and improving the "Catholic Action" and other associations that strive to serve in the Church's apostolate, making them more fruitful every day. For, besides the fact that, without divine help—which we are reminded to seek through constant and diligent prayer to God—men labor in vain, it must also be noted that this institution of yours nourishes and strengthens that inner life by which we are continually united to God, and

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which is like a heavenly inspiration for true and effective apostolate; and furthermore, since it places the particular needs of the Church before the eyes of all members each month, and incites them to offer prayers and penances to God to satisfy those needs, it undoubtedly moves the hearts of the members to apostolic zeal, and leads them to a correct and appropriate practice of this kind. Indeed, 6 *Litt. Enc. Miserèntissimus Redemptor*: A. A. S., XX, p. 167. 7 Acta Leonis XIII, p. 130: *Litt. Enc. Mirae caritatis*. *Litan. Lauret.* 9 Cf. 1 Peter, 4:10. Statuta Apostolatus orationis, art. VI.

[*Latin ed. p. 241*]

By the authority of Pope Pius XII, in paragraph 241, when he commands that even their daily labors and sufferings, undertaken for the needs of the Church, be offered to the eternal God, he transforms the entire course of their lives, not only into a means of obtaining expiation, but also into a form of apostolate that is easily accessible to all who desire it. In this regard, the commentaries that bear the title "Nuntius Cordis Iesu," which have been published in more than forty languages, are certainly worthy of great praise, as they contribute so much to the Church. But especially in this present time, when peoples, divided by hatred and animosity, are fiercely warring against each other, this pious society possesses a particular opportunity and has a special power to reconcile hearts and strengthen their union. For it arises from charity, and is ordered to foster charity and to promote the salvation of souls, and it draws the minds of its members, regardless of their nation, race, or language, to the same apostolic purpose, urging and compelling them to carry it out through common prayer. Furthermore, the congregations of those who pray together are joined in a most intimate way with the Vicar of Jesus Christ, not only because, as we have said above, prayers are offered for him each month, but also because, from the very beginning of this institution, its members have been accustomed to gather "spiritual treasures" and to offer them to the Supreme Pastor of the Church, God. In these latter times, as the sorrows and anxieties of the Common Father have increased, a commendable plan has been undertaken, which is certainly pleasing to Us, that daily, throughout the entire world, Eucharistic Sacrifices be celebrated in Our name, under the auspices of your society; and in this matter, it is evident that the custom of the Christians of former times is being revived, who persevered in holy prayer for the first Vicar of Christ: "And prayer was made without ceasing by the church for him." 1 1 But this fraternal union of souls, in which the members are united with each other, is consummated in Him who is "King and center of all hearts," 12 namely, in the most worthy Heart of Jesus, to which they consecrate themselves, from which they draw life and apostolic strength, which they venerate in a special way, and in whose communion, united with each other, they offer their prayers and devotions to God. Since this society has produced such abundant fruits of salvation over the course of

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the years, and since even more abundant, happier, and more fruitful results are to be expected, it is not surprising that Our predecessors have adorned it with the highest praise; and We ourselves, from the beginning of Our pontificate, have, whenever 1 1 Acts, 12, 5. 12 Litany of the Most Holy Heart of Jesus.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Whenever the opportunity has presented itself, We have readily demonstrated Our benevolence towards it, and not long ago, We wished to commend it above all things in the Encyclical Letter "Mystici Corporis Christi," "as being most pleasing to God." 13 Moreover, We observe with great solace and joy that these congregations of supplicants have spread almost throughout all parts of the world, wherever the Christian faith shines, and Christian charity is practiced; and that they have been established in approximately 1300 dioceses and in almost countless parishes, with the help of bishops and the rest of the clergy. Indeed, this institution of yours not only flourishes in the regions of Europe and America, but also in Africa, in Asia, and in the islands of the Ocean, and even in those icy regions where the light of the Gospel has recently shone; and it not only thrives and flourishes in religious houses, in sacred seminaries, in colleges, and in schools, but also in workshops, in military camps, in hospitals, and even in prisons and places of public custody. Thus, this peaceful assembly of supplicants counts approximately three hundred and fifty million members in its ranks. We also observe with no less joy that, besides the Society of Jesus—within whose bosom this sodality arose and has been nurtured, and which continues to grow and flourish in a commendable manner—many sacred prelates and priests, with willing hearts and united forces, are diligently working to promote, support, and guide this pious association, each in their own way. Therefore, you, Our beloved sons, who participate in this pious society, continue to advance diligently day by day in the path you have have undertaken; continue to foster and spread this institution—which, according to the judgment of Our predecessor, the blessed and remembered Pope Pius X, is "nothing more useful" 14 "to remedy those so many and such varied evils that afflict human society"—with all your strength; continue to apply all those efforts that can contribute to the growth and expansion of the Kingdom of the Most Sacred Heart of Jesus. We earnestly desire and implore God that this almost countless army of supplicants not only increases in number, but also be strengthened by heavenly virtue and power; and that it be inflamed and invigorated with that zeal for prayer and expiation, which should animate the entire life of its members, their thoughts, intentions, and vows, so that they may be "no longer merely petitioners, but prayers" 15 themselves; and we say this with the fervor of prayer and expiation, with which—as the

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words of the Prophet say:

[*Latin ed. p. 243*]

From the Acts of Pope Pius XII, December 24th, in accordance with what We have already made known to you according to custom, We implore you – it is necessary for all Christians to be more and more imbued with [these things]. That these things may happily occur, as God wills, let the Apostolic Blessing effect it, which We bestow upon you, dear son, and upon the administrators, promoters, and all the members of this pious association, with a heartfelt spirit, as a pledge of heavenly graces and a testament of Our paternal benevolence. Given in Rome, at Saint Peter's, on the sixteenth day of the month of June, in the most holy feast of the Sacred Heart of Jesus, in the year 1794, the sixth [year]. PIUS PP. XII, in the year of Our Pontificate.

[*Latin ed. p. 244*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

PROVISION FOR CHURCHES

Most Holy Lord Our Pope Pius, by divine Providence, XI, having, through successive decrees of the Sacred Consistory Congregation, deigned to provide for the following churches with new pastors, namely:

on July 29, 19__.

— To the Cathedral Church of Valdivia, recently erected, he appointed the Most Reverend Father Arthur Mery Berkdorf, formerly the titular Bishop of Parnassus.

— To the Cathedral Church of Cajazeiras, he appointed the Reverend Father Henry Gelain, parish priest of the town of Antonio Prado, in the diocese of Duque de Caxias.

— To the titular episcopal Church of Coracesiota, he appointed the Reverend Father Aemilius Brigard, General Vicar of the archdiocese of BogotÃ¡ in Colombia, whom he appointed as Auxiliary to the Most Reverend Father Ismaelis Perdomo, Archbishop of BogotÃ¡ in Colombia.

on August 5.

— To the titular episcopal Church of Centuria, he appointed the Reverend Father Stanislaus Czajka, Rector of the Seminary of CzÄ□stochowa, whom he appointed as Auxiliary to the Most Reverend Father Theodor

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Kubina, Bishop of the same diocese of CzÄ□stochowa.

on August 8.

— To the Cathedral Church of Oviedo, he appointed the Most Reverend Father Benjamin de Arriba Castro, formerly the Bishop of MondoÃ±edo.

— To the Cathedral Church of Orense, he appointed the Reverend Father Francis Blanco Nájera, General Vicar of the diocese of CÃ³rdoba.

— To the Cathedral Church of Oriola, he appointed the Reverend Father Joseph García Goldáraz, Archpriest of the Chapter of the Cathedral of Madrid.

— To the Cathedral Church of Segorbe, he appointed the Reverend Father Raymond Sanahuja Mareé, Parish Priest and Archpriest of the town of Tarrasa, in the diocese of Barcelona.

[*Latin ed. p. 245*]

The Sacred Congregation for the Eastern Church 245.

SACRED CONGREGATION FOR THE EASTERN CHURCH.

NOTIFICATION.

On the 3rd of June, in the year 1888, the Sacred Congregation, having charge of Indulgences and Sacred Relics, issued the following Decree:

"The Sacred Congregation, having charge of Indulgences and Sacred Relics, making use of the faculties specially granted to it by the Most Holy Pope Leo XIII, benignly declares, and for as long as it is necessary, that the Angelic Salutation, as it is customarily recited among the Ruthenians and other faithful of the Eastern rite, whenever it is prescribed as a necessary condition for gaining Indulgences, may equally be efficacious for that purpose as the Angelic Salutation recited by the faithful of the Latin Church. Contrary decrees are to be considered null and void."

Since some have disputed the meaning of this Decree, the Sacred Congregation for the Eastern Church has proposed the following questions to the Sacred Apostolic Penitentiary for resolution:

1. Whether the aforementioned Decree is still in force.

2. Whether the Decree applies only to the faithful of the Eastern rites, or also to the faithful of the Latin rite, who recite the Angelic Salutation according to the text used in the Eastern rites.

3. Whether Indulgences, attached to the recitation of the Most Holy Rosary of the Blessed Virgin Mary, can be gained by all those who recite the Angelic Salutation according to the text used in the Eastern rites.

The Sacred Apostolic Penitentiary, on the 21st of March, in the year 1944, considered that the following answers should be given to the proposed questions:

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1. Affirmative.

2. Negative, regarding the first part; Affirmative, regarding the second part.

3. Affirmative, but nothing should be changed in the public recitation.

Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 22nd of April, in the year 1944.

E. Card. TISSERANT, Secretary.

L. © S. f Ant. ARATA, Archbishop titular of Sardes, Assessor.

[*Latin ed. p. 246*]

Acts of the Apostolic See 246 - Official Commentary

SACRED CONGREGATION FOR RITES, BAYONNE.

CONCERNING THE CANONIZATION OF BLESSED MICHAEL GARICOÏTS, CONFESSOR, FOUNDER OF THE SOCIETY OF PRIESTS OF THE MOST HOLY HEART OF JESUS OF BÉTHARRAM.

ON THE QUESTION: Whether, with the approval of two miracles already granted, and with the Beatification granted by the Apostolic See, it is permissible to proceed to the solemn Canonization of the same Blessed.

The great disturbance of the Kingdom of France, caused by the aversion of souls and the turning away from divine law, which had trampled upon divine and human rights, was such at the beginning of the nineteenth century that human industry and prudence could not in any way provide a remedy for this evil.

But the infinite goodness of God, wishing to repair these ruins, aroused many men and women who, through the splendor of their virtues and the restoration of religious life among the people, would address the numerous needs of the afflicted society, heal its wounds, and restore the discipline of the republic, establishing it on a solid foundation.

Indeed, divinely inspired in the preceding century, the following are to be considered Saints: Andrew Hubert Pournet, John Mary Vianney, Blessed Peter Julian Eymard, Saints: Joan Antida Thouret, Mary Magdalene Postel, Magdalene Sophie Barat, Mary of St. Euphrasia Pelletier, and the Blessed: Joan Elizabeth Bichier des Ages, Emilia de Rodat, Emilia de Vialar, and many others, among whom many seem to be candidates for the glory of the altar.

Blessed Michael Garicoïts is clearly to be counted among these heroes, who, by establishing the Society of Priests, labored with all his strength to expand the Kingdom of the Most Sacred Heart of Jesus against the heresy of Jansenism.

Furthermore, the most cordial friendship of this Blessed and the Venerable Louis Edward Cestac united their souls, who, in the same Bayonne

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diocese, with holy emulation, expended their efforts most effectively for the glory of God and the salvation of souls.

Moreover, Blessed Michael received support in works and counsel from the Blessed Elizabeth Bichier des Ages and the Institute founded by her.

[*Latin ed. p. 247*]

The Sacred Congregation of Rites, inaugurating the bond of kinship between both families, which is still piously observed. This bond is now strengthened, since both Blessed Michael and Blessed Elizabeth proceed together towards the solemn canonization. Indeed, it was already decreed by the Most Holy Pope Pius XII, by a decree of this Sacred Congregation on August 2, 1940, that Blessed Elizabeth could proceed to canonization; and now, by this very decree, the same is decreed for Blessed Michael. And indeed: after his beatification, which was celebrated on May 10, 1923, and resumed on July 23, 1924, the cause for his canonization was discussed in this Sacred Congregation concerning two miracles, and a favorable decree was issued on February 27 of the past year. In order that the cause might be concluded in this Sacred Congregation, it remained to be discussed before the same Most Holy Pope: whether, with the approval of two miracles, and after the Apostolic See had granted indulgences for veneration to the same Blessed, it was permissible to proceed to the solemn canonization of him. This was presented before His Holiness in the General Congregation on March 14 of the past month, by the undersigned Cardinal, Prefect of the Sacred Roman College, and Promoter of the Cause. The Most Reverend Cardinals, Archbishops, and Consultor Fathers, with unanimous agreement, gave a favorable judgment. The Most Blessed Father accepted this judgment with joy, but He postponed opening his mind on this matter until this day, the third Sunday after Easter, so that in the meantime He might implore divine light through fervent prayers. Therefore, He ordered that the same Cardinal, the Reverend Father Salvatore Nat, the General Promoter of the Faith, and myself, the Secretary, be summoned, and after the Holy Sacrifice of the Mass was devoutly celebrated, He decreed: that it is permissible to proceed to the solemn canonization of Blessed Michael Garicoïts. He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on April 30, the third Sunday after Easter, in the year of Our Lord 1944.

[Signature] C. Card. SALOTTI, Bishop, Prefect.

L. -gg s. A. Carinci, Secretary.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Commentarium Officiale

ACTA TRIBUNALIUM

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SACROAE ROMANAE ROTAE

Citation edictalis
MEDIOLANEN.

NULLITATIS MATRIMONII (SILVA-NUCCI)

Cum ignoretur locus actualis commorationis Domini adv. Caietani Nucci, conventi in causa, eumdem citamus ad comparendum in sede Tribunalis S. R. Rotae (Roma, Palazzo della Cancelleria) die 23 Octobris 1944, hora undecima cum dimidio, sive per se sive per procuratorem legitime constitutum, ad concordandum de dubio disputando, vel infrascripto subscribendum, et ad diem designandam, qua habebitur Turnus Rotalis pro causae definitione: An sententia Rotalis diei 8 Iulii 1948 sit confirmanda vel infirmanda in casu.

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti Domini Caietani Nucci, curare debent, ut de hac edictali citatione ipse moneatur.

* Iulius Grazioli, Decanus, Ponens.

Ex Cancellaria Tribunalis S. R. Rotae, die 9 Augusti 1944.

I. Stoppini, Notarius.

Since the current place of residence of Mr. Gaetano Nucci, the defendant in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the seat of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 23, 1944, at 11:30 AM, in order to resolve the doubt mentioned above, either through discussion or by signing the document below, and to set the date for the decision of the case before the Rota.

Should the decision of the Rota of July 8, 1943, be confirmed or overturned in this case?

The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Gaetano Nucci, should, insofar as possible, inform him of this edictal citation.

[*Latin ed. p. 249*]

Acta Apostolicae Sedis, Commentary, Official Bulletin, No. 9, September 22, 1944 (Series H, Vol. XI) – News Broadcast from the Most Blessed Father, given to the whole world on September 1st, 1944, in the fifth year since the beginning of the present war.

I – The Defense of Christian Civilization. Today, as we complete the fifth year since the outbreak of the war, humanity, while looking back at the arduous path of tears and blood traversed during this dark five-year period of history, is horrified by the abyss of misery into which the spirit of vio-

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lence and the dominance of force have plunged it. And, despite not being overwhelmed by the memory of the past, it anxiously seeks the causes of such a disastrous spiritual and material catastrophe, determined to take every effective remedy against the repetition, in other forms, of this immense tragedy.

Shaken by the accumulation of so many ruins, many honest souls awaken as from a distressing dream, eager to find, even in other fields – hitherto mutually separated and distant – collaborators, companions on the journey and in the struggle, for the great work of rebuilding a world, shaken in its foundations and torn in its very essence. Certainly, there is nothing more natural, nothing more opportune, and, assuming the necessary precautions, nothing more necessary! For those who glory in the name of Christian and profess faith in Christ with a conduct of life inviolably conformed to His laws, this disposition and readiness of spirit to work together, in the spirit of true fraternal solidarity, does not merely obey the obligation...

[*Latin ed. p. 250*]

260 Acta Apostolicae Sedis - A moral commentary, officially recognized, concerning the proper fulfillment of civil duties; it rises to the dignity of a postulate of the conscience, supported and guided by the love of God and neighbor, to which are added the warning signs of the present moment and the intensity of the effort required for the salvation of peoples. The quadrant of history marks today a grave and decisive hour for all of humanity. An ancient world lies in ruins. To see a new world arise as soon as possible from those ruins, a world healthier, better ordered legally, and more in harmony with the needs of human nature: such is the yearning of the afflicted peoples. Who will be the architects who will design the essential lines of the new edifice, and who will be the thinkers who will give it its definitive character? Will the painful and disastrous errors of the past be followed by others no less deplorable, and will the world oscillate indefinitely from one extreme to the other? Or will the pendulum be stopped, thanks to the action of wise rulers of peoples, on directions and solutions that do not contradict divine law and do not conflict with human, and especially Christian, conscience? The fate of Christian civilization in Europe and in the world depends on the answer to this question. This civilization, far from casting a shadow or prejudice upon all the peculiar and varied forms of civil life in which the character of each people is manifested, takes root in them and revives the highest ethical principles: the moral law written by the Creator 1 in the hearts of men, the law of nature derived from God, the fundamental rights and the inviolable dignity of the human person; and, in order to better bend wills to their observance, it infuses in individuals, in the entire people, and in the coexistence of nations, those higher energies that no human power can even remotely confer, while, like the forces of nature,

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it preserves from the poisonous germs that threaten moral order, preventing its ruin. Thus, Christian civilization, without stifling or weakening the healthy elements of the most varied native cultures, harmonizes them in the essential things, thereby creating a broad unity of sentiments and moral norms – a solid foundation for true peace, social justice, and fraternal love among all members of the great human family. The last centuries have witnessed, with one of those evolutions full of contradictions of which history is marked, on the one hand, the systematic undermining of the very foundations of Christian civilization, and on the other, the emergence of...
1 Cf. Rom. 2, 15.

[*Latin ed. p. 251*]

The Acts of Pope Pius XII, page 251, state that the influence of the Church continues to spread throughout all peoples. Europe and other continents still live, to varying degrees, by the vital forces and principles that the Christian tradition has transmitted to them, almost as in a spiritual transfusion of blood. Some come to forget this precious heritage, to neglect it, even to reject it; but the fact of this inheritance remains. A son may well disown his mother; nevertheless, he does not cease to be biologically and spiritually united to her. Similarly, children, having distanced themselves and become estranged from the paternal home, still, sometimes unconsciously, feel the influence of that Christian heritage, which often, in their intentions and actions, preserves them from being completely dominated and led by false ideas to which they, deliberately or otherwise, adhere. The discernment, dedication, courage, inventive genius, and fraternal charity of all upright and honest individuals will determine to what extent the Christian thought will be able to maintain and support the immense task of restoring social, economic, and international life in a manner that is not contrary to the religious and moral content of Christian civilization. Therefore, to all our sons and daughters throughout the vast world, as well as to those who, although not belonging to the Church, feel united with us in this hour of perhaps irrevocable decisions, we address the urgent exhortation to ponder the extraordinary gravity of the moment and to consider how, above all collaboration with other divergent ideological tendencies and social forces, sometimes suggested by purely contingent reasons, fidelity to the heritage of Christian civilization and its staunch defense against atheistic and anti-Christian currents is the keystone, which must never be sacrificed, for no temporary advantage, for no changing combination. This invitation, which we hope will find a favorable response in millions of souls on earth, primarily aims at a loyal and effective collaboration in all those fields in which the creation of a more just legal order is particularly required by the very idea of Christianity. This is especially true for that complex of formidable problems that concern the establishment of an economic and social order more in accordance with the eternal divine law and more in conformity

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with human dignity. In this, Christian thought recognizes as a fundamental element the elevation of the proletariat, whose resolute and generous implementation appears to every true follower of Christ not only as a material progress, but also as the fulfillment of a moral obligation.

[*Latin ed. p. 252*]

Acts of the Apostolic See – Commentary 252 Official II - Some aspects of the economic and social question. After years of bitter poverty, restrictions, and above all, agonizing uncertainty, men await, at the end of the war, a profound and definitive improvement of such sad conditions. The promises of statesmen, the numerous conceptions and proposals of scholars and experts, have aroused among the victims of a diseased economic and social order an illusory expectation of a total regeneration of the world, an exalted hope for a millennial kingdom of universal happiness. This sentiment offers fertile ground for the propaganda of the most radical programs, and predisposes minds to a perfectly understandable, but unreasonable and unjustified impatience, which expects nothing from organic reforms and looks for everything from upheavals and violence. Faced with these extreme tendencies, the Christian, who seriously meditates on the needs and miseries of his time, remains faithful in the choice of remedies to the norms that experience, sound reason, and Christian social ethics point out as the foundations and principles of every just reform. Already, Our immortal Predecessor, Leo XIII, in his celebrated Encyclical *Berum novarum*, enunciated the principle that for every just economic and social order, "the inviolable foundation must be the right of *privata* property." If it is true that the Church has always recognized "the natural right of property and of the hereditary transmission of one's goods," it is nonetheless equally certain that this *privata* property is, in particular, the natural fruit of labor, the product of intense human activity, which is acquired thanks to his energetic will to secure and develop, with his own strength, his own and that of his family, to create for himself and for his family a field of just freedom, not only economic, but also political, cultural, and religious. Christian conscience cannot admit as just a social order that either denies in the main, or renders practically impossible or futile, the natural right of property, both with regard to consumer goods and to the means of production. But it cannot either accept those systems that recognize the right of *privata* property according to a completely false concept, and are therefore in contrast with the true and healthy social order. Therefore, where, for example, "capitalism" is based on such errors...

[*Latin ed. p. 253*]

Acta Pii PP. XII 253: Neither does it arrogate to itself an unlimited right over property, without any subordination to the common good; the Church has condemned this as contrary to the law of nature. We see, indeed, the

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ever-increasing ranks of workers often confronted with excessive concentrations of wealth, which, often hidden under anonymous forms, manage to evade their social duties and almost render the worker incapable of acquiring any real property of his own. We see the small and medium-sized property dwindling and weakening in social life, being confined and forced into an increasingly difficult and hopeless defensive struggle. We see, on the one hand, immense wealth dominating private and public economies, and often even civil activity; on the other hand, the countless multitude of those who, lacking any direct or indirect security in their lives, no longer take an interest in true and high spiritual values, close themselves off to aspirations for genuine freedom, and surrender themselves to the service of any political party, becoming slaves to anyone who promises them, in some way, bread and tranquility. And experience has demonstrated the tyranny to which humanity is capable of subjecting itself under such conditions, even in the present time. Therefore, defending the principle of private property, the Church pursues a high ethical-social goal. It does not intend, in the first place, to simply maintain the present state of affairs, as if it saw in it the expression of divine will, nor to protect, in principle, the rich and the plutocrat against the poor and the destitute: quite the contrary! From its origins, it has been the protector of the weak and oppressed against the tyranny of the powerful, and has always supported the just claims of all classes of workers against every injustice. But the Church aims rather to ensure that the institution of private property be such as it must be according to the designs of divine wisdom and the dispositions of nature: an element of social order, a necessary prerequisite for human initiatives, an incentive to work for the benefit of both temporal and transcendent goals of life, and therefore for the freedom and dignity of man, created in the image of God, who from the beginning assigned to him a dominion over material things for his benefit. Take away from the worker the hope of acquiring some property personally; what other natural incentive could you offer him to encourage him to hard work, to saving, to sobriety, when today many men and peoples, having lost everything, have nothing left but their capacity to work? Or is it desired to perpetuate the economy of...

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Commentarium Officiale: Concerning the war, in some countries the public power holds all the means of production and provides for everyone and everything, but with the lash of a harsh discipline? Or is it desired to submit to the dictatorship of a political group, which, as the dominant class, will control the means of production, but also the bread, and therefore the will to work of individuals? The social and economic policy of the future, the organizing activity of the State, the municipalities, the professional institutions, cannot permanently achieve their high purpose, which is the true fruitfulness of social life and the nor-

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mal yield of the national economy, unless they respect and protect the vital function of private property in its personal and social value. When the distribution of property is an obstacle to this purpose – which is not necessarily or always caused by the extent of private property – the State may, in the common interest, intervene to regulate its use, or even, if it cannot fairly provide in another way, decree expropriation, giving a fair indemnity. For the same purpose, small and medium-sized properties in agriculture, in the arts and crafts, in commerce and industry must be guaranteed and promoted; cooperative associations must ensure that they benefit from the advantages of large enterprises; where large enterprises still demonstrate greater productivity, the possibility must be offered of tempering the employment contract with a partnership agreement.

3. Nor should it be said that technical progress opposes such a system and drives all activity irresistibly towards gigantic enterprises and organizations, before which a social system based on the private property of individuals must inevitably collapse. No; technical progress does not determine, as a fatal and necessary fact, economic life. It has far too often meekly bowed before the demands of selfish calculations eager to indefinitely increase capital; why, then, should it not also bend before the necessity of maintaining and ensuring the private property of all, the cornerstone of social order? Even technical progress, as a social phenomenon, must not prevail over the common good, but must instead be ordered and subordinated to it. At the end of this war, which has disrupted all activities of human life and launched them towards new paths, the problem of the future configuration of the social order will give rise to a fierce struggle between various tendencies, amidst which the Christian social conception has...

3. Cf. Encyclical Quadragesimo anno.

[*Latin ed. p. 255*]

Acts of Pope Pius XII, 255: The arduous, but also noble mission of highlighting and demonstrating, both theoretically and practically, to the followers of other doctrines, how in this field, so important for the peaceful development of human society, the postulates of true justice and Christian principles can unite in a close bond, generating salvation and good for those who are willing to renounce prejudices and passions and listen to the teachings of truth. We are confident that our faithful sons and daughters of the Catholic world, heralds of the Christian social ideal, will contribute – even at the cost of considerable sacrifices – to the advancement towards that social justice, of which all true disciples of Christ must be hungry and thirsty.

III - Thoughts of Charity: The exhortation to vigilance and readiness of all Christians for the immense duties of a future that now seems imminent, must not cause us to lose sight of the acute anxieties of the present. Nor

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will anyone be surprised if, while embracing all peoples of the earth with equal love, Our solicitude in this field and at this moment is particularly directed towards Italy and Rome. The direct operations of war, which have devastated much of Italian soil, are now also far from the Eternal City. But the direct and indirect consequences of the conflict are far from having ceased. The City, which Mary, Salus populi romani, Mother of Divine Love, protected in the hour of danger, no longer resounds with the roar of battles. But the struggle against poverty, against hunger, unemployment, and economic hardship, has reached in many regions of Italy such an extent that it requires, especially in view of the winter, a prompt and effective remedy. No one is unaware of how, in fact, in major wars, the harsh necessities of a military nature are ordinarily given precedence over every other consideration. On the other hand, anyone who is not led by particular tendencies, but reflects on the urgent need to provide for the essential needs of civil life, will admit and recognize the disastrous influences and damages that the systematic requisition, removal, or destruction of valuable means of transport have caused to the supply of sufficient and reasonably priced food. Everyone also understands how this abnormal state, combined with the equally widespread destruction, requisition, or removal of powerful means of production, has caused a paralysis in economic life, the material and spiritual repercussions of which on the population are becoming more and more symptomatic and threatening each day.

[*Latin ed. p. 256*]

Acts of the Apostolic See - Official Commentary 256. Empty accusations will not remedy such evils, but rather the sincere and generous collaboration of all those who possess the ability and authority to serve the interests of the nation. Is it not desirable that upright, honest, experienced, and forthright individuals, free from any stain of crime or actual abuse, cooperate for the common good, even if they were previously involved in another political sphere, which would also pave the way for the union of minds? No people, weighed down by physical and moral calamities, can rise from their prostration on their own, with their own strength. But, on the other hand, no people, justly zealous of their honor, would consent to await their resurgence solely from the help of others, and not at the same time from the effort of their own will and their own energies. Therefore, We, knowing the profound misery into which extensive regions of Italia have fallen, first remind those who, within the country itself, possess ample stores and an abundant harvest of provisions, of the obligation not to withhold them, out of greed for greater profits, from those who languish from hunger, mindful of the terrible punishments threatened by the Eternal Judge to those who are merciless to their suffering brother. We then invoke the peoples, whose economic capacity has not been substantially damaged by the war, to offer assistance to the population of Italia, to the extent possible and without

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prejudice to what is owed to other nations equally in need, that assistance of which they are especially in need during the initial period of their rebirth. We gratefully acknowledge what has been done – and we know that even more is intended to be done – in this regard by the Allied Powers, as well as we gladly appreciate the efforts made by the Italian authorities. No one more than We, whose apostolic ministry readily allows us to know the sorrows of the poor and the oppressed, feels in our heart profound gratitude towards those, in Italia and abroad, – Governments, the Episcopate, the clergy, the laity, – who have cooperated and are cooperating in such a noble endeavor. Although, unfortunately, it has not yet been possible for Us to obtain the use of motorboats or other ships for the transport of foodstuffs and for the return of refugees to their lands, we nevertheless trust that we will soon obtain other means to alleviate numerous misfortunes. And as in the past, so also in the future, we will preserve profound gratitude towards those who will enable Us to mitigate the painful disproportion between the inadequacy of Our own resources and the immeasurable magnitude of the most urgent needs. We acknowledge this provision of aid from people to people.

[*Latin ed. p. 257*]

Acts of Pope Pius XII, 257, already begun during the war, and even within the restricted limits that this permits, a sense of generosity is reawakening, a sentiment no less humanly commendable than politically wise; a sentiment which, in the heat of the conflict and in the passionate assertion of conflicting interests, may indeed weaken, but not be entirely extinguished, and which, being founded on the very nature and the Christian conception of life, must then fully return to honor, as soon as the sword has completed its harsh work.

IV. Thoughts of Peace.

Undoubtedly, We desire more ardently to see the day arrive as soon as possible, when, with the clamor of arms ceased, peace, security, and prosperity shall be restored to so much of humanity, which has been tortured and, almost to the extreme limit of its physical and moral strength. Many hearts sigh for this day, as shipwrecked sailors do for the rising of the morning star.

Nevertheless, many already perceive that the transition from the violent storm to the great tranquility of peace may still be painful and bitter; they understand that the steps on the path from the cessation of hostilities to the establishment of normal conditions of life may conceal more serious difficulties than are imagined.

Therefore, it is all the more necessary that a strong feeling of solidarity arise among the peoples, so as to make the healing of the world more rapid and lasting. Already in Our Christmas address of 1939, We hoped for the creation of international organizations that, avoiding the shortcomings

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and deficiencies of the past, would truly be effective in preserving peace, according to the principles of justice and equity, against any possible threat to the future.

Since today, in the light of so many terrible experiences, the aspiration towards such a new universal institution of peace increasingly attracts the attention and concern of statesmen and peoples, We gladly express Our satisfaction and offer Our hope that its concrete implementation will truly correspond, to the greatest extent possible, to the height of its purpose, which is the maintenance, for the benefit of all, of tranquility and security in the world.

But perhaps no one invokes the end of the conflict and the rebirth of mutual concord among the nations more anxiously than the millions of prisoners and civilian internees, forced by the war to endure the harsh bread of captivity or forced labor in a foreign land. The pain of prolonged separation from mothers, wives, and children, and the long separation from all loved ones and things, torments and consumes them.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Commentarium Officiale. From these arises a keen sense of anguish and abandonment, of which only those who can penetrate the innermost distress of their hearts can truly comprehend. For this war, with all that is necessarily or arbitrarily connected to it, has led to the most immense and tragic migration of peoples that history knows. It will be the work of high humanity, of far-sighted justice, and of wise order, if these unfortunate people are not kept waiting beyond the limits of strict necessity for the liberation that has been too long delayed. Such a resolution, which would naturally not exclude certain precautions deemed perhaps indispensable, would be for so many the afflicted a first ray of sunshine in the darkest night, the symbolic herald of a new era, in which, with the growing tranquility of minds, all nations that love peace, great and small, powerful and weak, victors and vanquished, will share, not less in rights and duties, than in the benefits of a true civilization. The sword can, and sometimes, alas, must, open the way to peace. The shadow of the sword can also weigh upon the path from the cessation of hostilities to the formal conclusion of peace. The threat of the sword may appear unavoidable, within the limits legally necessary and morally justifiable, even after the conclusion of peace, to protect the observance of just obligations and to prevent attempts at new conflicts. But the soul of a peace worthy of this name, its life-giving spirit, can only be one thing: a justice that, with impartial measure, gives to each what is due to him, and demands from each what he is obligated to give, a justice that does not give everything to everyone, but gives love to everyone, and does wrong to no one, a justice that is the daughter of truth and the mother of sound freedom and of secure

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greatness.

[*Latin ed. p. 259*]

Acta Pii PP. XII 259. LETTERS I TO THE MOST REVEREND MR. EMMANUEL TIT. SS. MARCELLINUS AND PETER, CARDINAL GONÇALVES CEREJEIRA, PATRIARCH OF ULISSIPON, WHOM WE HAVE APPOINTED LEGATE TO CONSECRATE THE NEW CATHEDRAL IN THE CITY OF ((LOURENCO MARQUES)).

PIUS PP. XII. Beloved Son, health and the Apostolic Blessing.

All those things, indeed, which concern the sacred missions in the lands mentioned, for the advancement of the worship of God, and for the improvement of the morals of the people, We follow with singular zeal and favor. Therefore, We have gladly received the news that, in the maritime city of Lourenço Marques, the capital of the Portuguese colony of Mozambique, a cathedral temple, dedicated to the most powerful Virgin Mary, conceived without sin, is about to be consecrated to Almighty God. For We have nothing older than the desire that religion and piety be fostered among the children, even among the infidel nations, and that, especially, the number of the faithful may increase daily, within the expanded spaces of the sacred buildings.

Furthermore, history clearly shows that the more abundantly the excellent virtues, derived from or promoted by religion, flourish in human societies, the more vigorously civil and civic life will thrive. Therefore, We consider it fitting to honor with praise the Most Reverend Brother Clement Theodosius de Gouveia, the first Archbishop of Lourenço Marques, whose works and diligence constantly strove to spread the doctrine of the Gospel among his people; and then, We commend to all, with due praise, those who, whether public officials or private citizens, have contributed studies or resources to the construction and embellishment of the temple.

We are pleased to see that preparations are being made for celebrations worthy of Our sons, by which it is made evident that We are sufficiently concerned with and attentive to the increase of the sacred missions in the Portuguese Colony, which We undertook from the beginning of Our pontificate, when We established the ecclesiastical hierarchy through the Apostolic Constitution *Sollemnibus Conventionibus*, and through the Encyclical Letter *Saeculo exeunte octavo*, We encouraged and commended the abundance of missionaries and the efforts expended. Therefore, desiring to augment this sacred joy with Our authority, We have decreed that Our Legate shall be present and preside over the ceremonies.

[*Latin ed. p. 260*]

Acts of the Apostolic See – Therefore, beloved Son, who, adorned with the patriarchal dignity, also shines with the Roman purple, and to whom it is most pleasing to renew and amplify the ancient praises of Lusitania

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and its outstanding merits for the Church, We choose and appoint Our Legate through these Letters, so that, representing Our person, you may preside over the sacred rites and ceremonies pertaining to the consecration of the cathedral church in the city of Lourenço Marques. May you, with a confident spirit and with God's favor, embark on a peaceful and glorious journey along the coast of Africa, accompanied by your fellow legates. With a sweet memory and a grateful heart, recall the past times, in which your courageous ancestors, explorers of the lands and countless heralds of the Christian faith, began that long journey, having undertaken so many labors and faced so many dangers. May the sacred ceremonies, commonly performed in the consecration of a new temple, bring to fruition the end and outcome of this war, in which almost the entire human race is cruelly tormented and torn apart! Meanwhile, so that the sacred celebration may be enhanced for the good of souls, We freely grant you, beloved Son, after the completion of the sacred pontifical rite, to bless the assembled people in Our name and with Our authority, offering them a plenary indulgence, according to the customs of the Church. Finally, may the Apostolic Blessing, a herald of heavenly gifts and a witness to Our supreme charity, be imparted to you, beloved Son, to the prudent Metropolitan of Lourenço Marques, as well as to the Bishops of Beira and Nampula, and to the sacred men and women of both sexes engaged in missionary work, and to all who will be present at the upcoming celebration, with the greatest affection in the Lord. Given in Rome, at St. Peter's, on the twenty-eighth day of the month of May, in the feast of Pentecost, in the sixth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Father, HENRY, Cardinal GASPARRI, Bishop of Velletri, Prefect of the Supreme Tribunal of the Apostolic Signature, having completed ten years since the beginning of his priesthood.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing. – Four years ago, when you were happily completing the fifth and twentieth years of your episcopate, We gladly congratulated you, recalling with sweet memory your merits for the Church. Now, however...

[*Latin ed. p. 261*]

The Acts of Pope Pius XII, page 261, present the opportunity for Me to write to you, as you are about to complete ten years since receiving the priesthood. We seize this opportunity to reaffirm Our benevolence towards you and the flock entrusted to you. In these recent months, this suburbicarian diocese of Velletri, so dear to Us, has unfortunately suffered the ruins, calamities, and sorrows of a most terrible war. How many faith-

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ful, driven from their ancestral lands by violence and threats, now return to their homes, miserably destroyed or severely damaged, and to fields and vineyards devastated by the ravages of war! From these lost temporal goods, more serious losses and greater damages are to be feared, unless timely aid is provided to the present distress, especially concerning the order of morals and the domestic and civil life. Therefore, We, who have, with paternal charity, endeavored to provide assistance to the children of the diocese of Velletri, wounded by the wounds of war, and while through you, Venerable Brother, We again openly express Our compassion, We offer you, celebrating your fiftieth anniversary of the priesthood, fervent wishes and blessings, and We implore, for your flock, divine consolations and remedies suited to their present miseries, through the goodness and clemency of God. Meanwhile, so that the celebration of this sacred event may give way to a greater benefit for souls, We grant you, at your discretion, the faculty to, on the day you choose, after having celebrated the Holy Mass with the faithful present, in Our name and with Our authority, bestow a plenary indulgence upon them, for the benefit of the Church, according to its prescriptions. May the Apostolic Blessing, a foretaste of heavenly gifts and a witness of Our supreme charity, be with you, Venerable Brother, with your Auxiliary Bishop, with all those who work with you, and with the clergy and people entrusted to your care, in the Lord.

Given at Rome, near Saint Peter's, on the fourth day of the month of August, in the year 1944, in the sixth year of Our pontificate.

PIUS PP. XII

[*Latin ed. p. 262*]

Acts of the Apostolic See - Official Commentary

ALLOCUTIONS

I. The Supreme Pontiff, on the thirteenth day of August of the year, with most humane words, to whom the Most Reverend Monsignor Charles Arango Vélez, as Envoy Extraordinary from Colombia, was publicly presented with official letters bearing special instructions, responded as follows:

"Mr. Ambassador: The words with which Your Excellency has begun your elevated mission as Extraordinary and Plenipotentiary Ambassador of the Republic of Colombia, are for Us a most eloquent proof that the designation of the Most Reverend Head of State has fallen upon a person who, as he has rendered distinguished services to his Nation, so too has a clear understanding of the importance of the office entrusted to him, and knows no more honorable purpose than to dedicate himself to it with the intention of serving the true interests of his people and the maintenance of the traditional and frank relations between the Church and the Colombian

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State.

Your Excellency, imbued with such noble sentiments, has aroused in Us the memory of two of your ancestors who, in the history of relations between the Holy See and Colombia, deserve a particularly distinguished place: General Joaquín Fernández Vélez, signatory of the fundamental Concordat of 1887, and the deceased father of Your Excellency, whose noble figure We, then in the service of the Holy See in the Secretariat of State, recall at this moment with great pleasure.

Therefore, with particular cordiality, We welcome the son, while remembering the father, and We cherish the hope that it will be granted to him, based on the existing agreements between the two powers and within the full understanding of the importance of their harmonious and mutual relations for the cultural progress and the moral elevation of the life of his people, to contribute to giving new and lasting impetus to its harmonious development.

Now, especially, when a war that shakes the very foundations of the world has made it clear to what extent respect for the supreme ethical norms of human coexistence is indispensable for all state and social order, and how fragile are all those institutions..."

[*Latin ed. p. 263*]

The Acts of Pope Pius XII, page 263: Institutions of a legal nature, which are independent of such a foundation, it is doubly necessary and beneficial to ensure the possibility of free, and not constrained, expansion for those factors, from whose educational work the conscience of moral responsibility may receive new encouragement and sound guidance. Among these saving forces, the Church of Jesus Christ holds a prominent position in your Catholic country, a position sanctioned by the Concordat. To promote and support the beneficial effort of instruction and formation that it carries out through the Venerable episcopate and a zealous secular and regular clergy, means to sow a seed, from whose abundant fruits the public good of the present and future generations will inevitably derive inestimable benefit. In this regard, Your Excellency, Ambassador, it has been of singular satisfaction to hear from your lips with what sincere recognition the Government and the Colombian nation observe Our solicitude in favor of a just peace, which guarantees to all peoples the possibility of their life and their development. Your country, whose coasts are bathed by the waters of the Atlantic and Pacific Oceans, is especially interested, by its geopolitical position, in the advent of a peace not dictated by passion, but by true political reason and by noble moderation. We desire to see realized the hope, expressed just now by Your Excellency, that these efforts will lead, in the not distant future, to the desired goal, not only for the benefit of Colombia, linked by affection of solidarity with other powerful states, but also for all of humanity, which yearns for a new and secure legal and moral

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order. While, therefore, we ask that you convey to Your Excellency the President of the Republic and the members of the Government Our wishes for personal prosperity and for those abundant heavenly consolations that will comfort them in the fulfillment of their duties, we invoke the blessing and protection of the Most High upon the beloved Colombian nation, and we implore in its favor, as in the favor of all peoples, the swift dawn of that day when humanity, tested and instructed by suffering, may unanimously profess and proclaim the primacy and the dominion of justice, of charity, and of fraternity in the world.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Commentarium Officiale II. Summus Pontifex, die 16 mensis augusti anno 19[XX], verbis nobilissimis, quibus Excelsus Tir Marcus W. van Weede, qui Neerlandiae Legatus extra ordinem liberis cum mandatis Litteras publicas porrexit, haec verba fecit: "Monsieur le Ministre, La présence en ce lieu d'un Envoyé extraordinaire et Ministre plénipotentiaire de Sa Majesté la Reine des Pays-Bas, renouvelée en un moment de telle importance pour les peuples de l'Europe et du monde, emprunte aux circonstances extérieures qui ont précédé le rétablissement de cette Légation et aux transformations morales et spirituelles qui l'accompagnent, une physionomie saisissante et caractéristique. L'antique édifice <de l'ordre juridique international pour la sauvegarde de la paix> construit au prix de tant de travaux et d'efforts, a subi, depuis l'éclatement de la guerre, une secousse sans exemple dans l'histoire. Cet ébranlement a fait entendre aux esprits droits de tous les peuples comme un rappel impérieux aux éternels principes fondamentaux de tout statut juridique, ainsi qu'au rapprochement de tous ceux qui, par-dessus les multiples différences d'origine et de coutumes, se trouvent d'accord dans l'affirmation et la défense de ces mêmes principes. Le sentiment commun des périls qui menacent le patrimoine des plus précieuses valeurs culturelles crée, entre les investigateurs et les penseurs les plus divers par leurs dénominations et leurs tendances, des contacts d'où peuvent jaillir de nouvelles lumières et de nouvelles résolutions fécondes pour le progrès de l'humanité. Parmi ces peuples, les Pays-Bas occupent une place spéciale et honorable grâce à la noble tradition juridique qui a profondément enraciné dans les esprits la conviction de la primauté morale du droit. C'est sur le sol néerlandais que se sont élevés les premiers instituts et tenues les premières conférences internationales tendant à limiter, dans les conflits entre les Etats, l'usage de la force pour lui substituer progressivement les moyens pacifiques. Travaux et efforts dignes d'éloge, qui ne furent malheureusement pas couronnés d'un succès proportionné à l'importance des problèmes discutés et au vrai bien des peuples qui y ont pris part.

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Aujourd'hui, que les terribles vicissitudes de cinq années de guerre..."

[*Latin ed. p. 265*]

The Acts of the Holy Father, Pius PP. 265 XII, have enlightened the eyes and stirred the consciences of the peoples; all thoughtful minds know the tragic consequences that result from the exaltation of the idea that force prevails over right. The Dutch people, who, despite their efforts to remain aloof from the conflict, found themselves drawn in and plunged into an abyss of suffering, will, by this very fact, all the more fully and warmly adhere to everything that may contribute to restoring the preeminence of right over the arrogance of violence, so that, in a new community of peoples, the feeling of security, both in law and in fact, may be restored to those states not included in the category of the great powers, before the dikes broken by the vehemence of the waves of this devastating war. Only through a profound transformation of minds can the institutions intended to establish and guarantee a true peace acquire, along with moral prestige, the inner strength, without which all effort and sacrifice would remain in vain. To pave the way for this evolution of minds, and thereby for the advent of a peace that responds to all the aspirations of human and Christian conscience, will always be Our constant and attentive concern. And We are certain that, in this task, We will find the most sincere support from the Dutch people, who have faced these difficult years of their lives with exemplary courage, from its Government, eager to consolidate cordial relations with the Holy See, and from Her Majesty the Queen, who, through her fidelity to her duties as sovereign, even in the midst of tribulations, has earned the profound admiration of all who know how to appreciate true greatness. The re-establishment of the Royal Embassy of the Netherlands gives Us particular satisfaction, as it is the fruit of the spirit of concord, matured within the Dutch people during the hours of common suffering endured for the Fatherland, sufferings in which the most worthy Episcopate, the zealous clergy, and the faithful Catholics have valiantly taken their full share, along with the entire nation. It is Our ardent desire that the effect of such a noble inspiration may always make the relations between the Holy See and the Netherlands closer and more fruitful. And, as We warmly offer Our greetings to Your Excellency and implore upon her the blessings of Heaven, We are pleased to assure her that, in the fulfillment of her high mission, Our trust, Our effective and benevolent support will never fail her. ACTA, vol. XI, n. 9. — 2 2 T 9 - 9 4 4 . 18

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary. ACTA of the Holy Congregations. The Sacred Congregation for the Propagation of the Faith. Concerning the Establishment of Churches. By the following decrees of the Sacred Council, for the propagation of the Christian Name, Our Most

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Holy Lord, Pope Pius XII, by divine Providence, has deigned to provide for the following Churches, namely: on March 9th, 19[illegible], the Cathedral Church of Fukuoka was assigned the Reverend Dominic Senyemon Fukahori, who was already the Apostolic Administrator of that diocese. On March 16th, the Cathedral Church of Christchurch was assigned the Reverend Father Patrick Francis Lyons, a General Vicar of the Archdiocese of Melbourne. On May 11th, the titular episcopal Church of Petinessus was assigned to Father Victor Foley, a member of the Society of Mary, whom he appointed Apostolic Vicar of the Fidgis Islands. On July 18th, the titular episcopal Church of Andeda was assigned to Reverend Father Henry Albert Thomine, a priest of the Society of Missions to Foreign Lands of Paris, whom he appointed Apostolic Vicar of Laos. On the titular episcopal Church of Rybliens, Reverend Father Ferdinand Fulgentius Pasini, formerly Apostolic Prefect, of the Order of the Friars Minor, was assigned as Prefect of the newly established Apostolic Vicariate of Sanyüan.

[*Latin ed. p. 267*]

SACRA CONGREGATIO RITUM TAURINEN.

Regarding the Beatification and Canonization of the Venerable Albé, Founder of the Institute of the Daughters of Saint Joseph.

QUESTION: Should a Commission for the Introduction of the Cause be appointed in this case, and for the purpose of what is being discussed?

Scarcely any region in the entire world can boast of having produced so many Saints, Blesseds, or Servants of God, excluding martyrs, during the past century, as Piedmont in Italy. From this region, not only have Saints Joseph Benedict Cottolengo and John Bosco emerged, but also Blessed Joseph Cafasso, and numerous other Servants and Handmaids of God, who seem to be hastening towards the altar of honor. Among these, the Priest Clement Marchisio certainly deserves to be mentioned, who, having faithfully fulfilled his duties as a parish priest, proved to be an excellent founder of the Institute, and greatly benefited the Church.

Born in Racconigi, in the Archdiocese of Turin, on March 1st of the year of Our Lord 1833, the first of five children born to John Marchisio and Lucy Becchio, the Servant of God was baptized on the same day with the sacred waters. Taught by his pious parents to love and fear God, Clement perceived his vocation to the priesthood from a young age. Therefore, he frequented the nearby church of the Brothers Preachers daily, and found delight in serving at the altar during the sacred functions. He received the sacred chrism of Confirmation at the age of ten, with the Duke of Savoy, Victor Emmanuel, acting as his godfather. In the year 1849, he put on the clerical garments, and, under the guidance of an excellent priest, he devoted himself to philosophical studies. In the Archiepiscopal Seminary,

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then located in Braid, he studied sacred theology and excelled. In the year 1856, he was ordained to the priesthood. Having been admitted to the ecclesiastical clergy of Turin, he was prepared to exercise pastoral duties under the wise guidance of the Venerable Joseph Cafasso, as events would fully demonstrate. For two years, he served as a curate in Cambiano, and later in Saint Mary of Vigone, with such effectiveness for the good of souls that...

[*Latin ed. p. 268*]

The Acts of the Apostolic See – Commentary 268. He faithfully fulfilled his office, and was deemed worthy to be the one to whom, in the year 1860, the Prefecture of Ripac Albae was entrusted, a position which he held for more than forty years, until his death, demonstrating all the virtues that befit a pastor, and exceeding the conduct of ordinary pious pastors in every way. He spared no effort, nor did he ever lack industry, in order to protect the souls entrusted to him from evil, to nourish them with wholesome teachings, and to lead them to the sanctity of life. To achieve this, while being humble, he kept before his eyes the words of the Divine Master: "Without me, you can do nothing" (John 15:5), and he earnestly implored divine assistance through constant prayer. However, since "the life of man upon earth is warfare" (Job 7:1) and "If they have persecuted me, they will also persecute you" (John 16:33), there were those who, with cunning and then openly, with threats, calumnies, and wicked plots and actions, fiercely opposed this excellent pastor and the works conceived by him for the salvation of souls. But he, confident in God, bravely resisted and overcame all the machinations of the wicked with heroic patience. In order that more young women, for the sake of service, might not go to Augusta Taurinorum, exposed to many dangers, he established a textile workshop, where they could acquire both temporal profit and spiritual benefit; and he entrusted the administration of this workshop to the Sisters of the Divine Providence, founded by the Servant of God Frederick Albert, who admirably fulfilled the task entrusted to them for five years. After their departure, the Servant of God chose some pious and prudent young women to take their place, and the work progressed so well that, with the approval of the Archbishop, a new Institute, the Daughters of St. Joseph, was founded in 1877. Three years later, as God willed it, the Servant of God, who had become increasingly aware during his missionary journeys that in some places the sacred Eucharist was either improperly or, even worse, ineptly prepared, so that sometimes it was not even made, sought to remedy this evil, and he established this as the purpose of the Institute: namely, to prepare the bread and wine for the celebration of the Mass, as well as candles, sacred vestments, linens, and other things pertaining to divine worship. This Institute was first established in the archiepiscopal city, and then, shortly after, in Rome, with the full approval of Leo XIII, and was spread very quickly to many other dioceses. The Apostolic See granted

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the "Decretum Laudis" in 1901, and approved the Institute in 1907. The Servant of God diligently devoted all his efforts to the spiritual formation of the Sisters and to the solid establishment of the Institute. He did not neglect pastoral care, nor did he cease his missionary labors; therefore, all were amazed that one man was able to devote himself so perfectly to such weighty matters. After so many arduous labors, the crown of justice remained for him. Furthermore,

[*Latin ed. p. 269*]

The Sacred Congregation of Rites, on the 16th of December in the year 1903, having been seized by a stroke, peacefully departed this life. The reputation for holiness, which he enjoyed during his lifetime, did not diminish after his death, but rather greatly increased; therefore, with the authority of the Ordinary, and despite the signs of devotion to this Servant of God being prohibited during the years 1933-1935, investigations were initiated. In the meantime, several petitions were presented to the Supreme Pontiff, earnestly requesting the introduction of the cause of this Servant of God. On the 22nd of November in the year 1930, a decree was issued declaring that, after careful consideration of the writings, nothing stood in the way of proceeding further. Therefore, after all had been compared according to the norms of law, and with the insistence of the Most Reverend and Venerable Monsignor Joseph Pescini, Canon of the Liberian Basilica, Supernumerary Apostolic Protonotary, and Postulator of the Cause, on the 25th of April, in the assembly of the Ordinary of the Holy Roman Church held in the Vatican buildings, the undersigned Cardinal, as Promoter of the Cause or Relator, proposed a question for discussion: Whether a Commission for the Introduction of the Cause should be appointed and for what purpose; and he reported on this matter. After the Most Reverend Cardinals had heard this report, and after the votes of the Official Prelates had been heard, as well as the opinion of the Reverend Father Salvatore Natucci, General Promoter of the Faith, they judged that: It is fitting to appoint a Commission for the Introduction of the Cause, if it pleases. Furthermore, the same Cardinal presented a report to the Most Blessed Father Pope Pius XI, signed on the aforementioned date; and His Holiness, having approved the judgment of the Fathers, deigned to sign the Commission for the Introduction of the Cause of the Priest Clement Marchisio with his own hand. Given in Rome, on the 28th of April in the year of Our Lord 1944. © C. Card. SALOTTI, Bishop of Praeneste, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, Sunday, August 13, 1944. The Holy Father received in a solemn Audience His Excellency, Mr. Dr. CAELOS ABANGO V Ê LEZ, Extraordinary Ambassador and Plenipotentiary of the Republic of Colombia,

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for the presentation of his Credentials. Wednesday, August 16, 1944. The Holy Father received in a solemn Audience His Excellency, Mr. Jonkheer MARC W. VAN WEEDE, Extraordinary Envoy and Minister Plenipotentiary of the Netherlands, for the presentation of his Credentials.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father, Pius XII, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

July 2, 1943. His Excellency, Reverend Monsignor Ferdinando Pawlikowski, Bishop of Secovia.

September 13. His Excellency, Reverend Monsignor Clemente Agostino von Galen, Bishop of Münster.

October 21. His Excellency, Reverend Monsignor Antonio Hilfrich, Bishop of Limburg.

Apostolic Protonotaries, as if participating:

June 28. Monsignor Alessandro Francesco Sweens, of the diocese of Bois-le-Duc.

August 1. Monsignor Pasquale Del Vecchio, of the diocese of Calvi and Teano.

1944. Monsignor Guglielmo A. Gilfilian, of the diocese of Trenton.

Domestic Prelates of His Holiness:

1943. Monsignor Ferdinando Gabriel, of the archdiocese of Paderborn.

August 13. Monsignor Anscario Baumeister, of the archdiocese of Freiburg.

September 7. Monsignor Agostino Schuldis, of the same archdiocese.

July 29.

[*Latin ed. p. 271*]

Diarium Romanum, June 13, 21; June 28; July 2; July 14; July 16; August.

• August 17; August 18; Curia, 1944.

Most Reverend Giuseppe L. Hauck, of the diocese of La Crosse.

Most Reverend Francesco Saverio Shea, of the archdiocese of New York.

Most Reverend Patrizio O'Donnell, of the same archdiocese.

Most Reverend Patrizio O'Boyle, of the same archdiocese.

Most Reverend Giacomo Enrico Griffiths, of the diocese of Brooklyn.

Most Reverend Martino O. Murphy, of the diocese of Charleston.

Most Reverend Giovanni Lorenzo Manning, of the same diocese.

Most Reverend Michele Distelberger, of the diocese of Saint Hippolitus.

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Most Reverend Giovanni Schrimpf, of the same diocese.

Most Reverend Carlo Wawra, of the archdiocese of Breslau.

Most Reverend Giovanni N. Bartholome, of the diocese of Winona.

Most Reverend Domenico Mangan, of the same diocese.

Most Reverend Nicola H. Wegner, of the diocese of Omaha.

Most Reverend Geremia C. Buckley, of the same diocese.

Most Reverend Giuseppe S. Marx, of the archdiocese of Detroit.

Most Reverend Giovanni G. Cook, of the same archdiocese.

Most Reverend Guglielmo F. Schulte, of the same archdiocese.

Most Reverend Adalberto B. Zadaia, of the same archdiocese.

Most Reverend Francesco A. Pokriefka, of the same archdiocese.

Most Reverend Warren G. Peek, of the same archdiocese.

Most Reverend Giuseppe L. Linsenmeyer, of the same archdiocese.

Most Reverend Vladimiro Cienski, of the archdiocese of Leopoli.

Most Reverend Tobia G. Morin, of the archdiocese of Detroit.

Most Reverend Tommaso A. Connell, of the same archdiocese.

Most Reverend Giovanni C. Vismara, of the same archdiocese.

Most Reverend Stanley S. Skrzyski, of the same archdiocese.

Most Reverend Vincenzo T. Hanckred, of the same archdiocese.

Most Reverend Giovanni J. McCabe, of the same archdiocese.

HONORS

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to bestow:

The Commander's Cross of the Order of Saint Gregory the Great, civil class: August 10, 1944.

Upon Mr. Arturo Borrero Bustamante (Ecuador).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: August 10, 1944.

Upon Mr. Cavaliere Giuseppe Seganti (City of the Vatican).

[*Latin ed. p. 272*]

Acts of the Apostolic See - Official Commentary. The Knighthood of the Order of St. Gregory the Great, civil class: June 26, 1944. To Mr. Cornelio Giovanni De Jong, of the archdiocese of Utrecht. The Order of St. Sylvester the Pope, Commander: August 7, 16, 1944. To Mr. Giovanni Lusini (Rome). To Mr. Dr. Pietro D'Angelo, of the diocese of Tivoli. To Mr. Knight Raffaele Recca, of the diocese of S. Severo. The Knighthood of the Order of St. Sylvester the Pope: November 3, 1943. To Mr. Andrea Ventura, of the archdiocese of Traili.

NECROLOGY:

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April 28, June 10, July 20, 27, 28, August 10, 11, 22, September 17, 28, 4.

Most Reverend Teodoro Pallaroni, Bishop of Sarsina.

Most Reverend Antonio Schüler, titular Bishop of Arado.

Most Reverend Paolo Auad, titular Archbishop of Nazareth.

Most Reverend Edoardo Giuseppe Hanna, titular Archbishop of Gor tina.

Most Reverend Pietro Peghalij, titular Bishop of Epifania of Syria.

Most Reverend Pio Guizzardi, titular Bishop of Farsalo.

Most Reverend Giuseppe Shinzel, titular Bishop of Elusa.

Most Reverend Alfredo del Tomba, titular Bishop of Eurea of Epirus.

Most Reverend Giuseppe Signore, titular Bishop of Emmaus (Nicopolis).

Most Eminent Cardinal LUIGI MAGLIONE, of the titular church of Santa Pudenziana, Secretary of State of His Holiness.

Most Reverend Giuseppe Butt, titular Archbishop of Mcopsi.

Most Reverend Emanuele de Castro y Alonso, Archbishop of Burgos.

Most Reverend Antonio Micozzi, Bishop of Teramo.

[*Latin ed. p. 273*]

Ann. et vol. XXXVI, 26 Octobris 1944 (Ser. II, v. XI) - No. 10. *ACTA APOTOLICAE SEDIS COMMENTARIUM OFFICIALE*. ACTA PII PP. XI. CONSTITUTIONES APOSTOLICAE. I. DE YÜTZE. PRAEFECTURA APOSTOLICA DE YÜTZE IN SINIS IN VICARIATUM APOSTOLICUM EVEHITUR.

PIUS, EPISCOPUS, SERVUS SERVORUM DEI, for the perpetual memory of the Apostolic Prefecture of Yütze in China, we have learned with great joy that, in recent years, this Prefecture has experienced considerable growth through the tireless labor and constant apostolic zeal of the Order of Friars Minor Missionaries, to whom it was entrusted. With the counsel of the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the favorable vote of the Venerable Brother, Marius Zanin, Titular Archbishop of Traianopolis in Rhodope, Apostolic Delegate in China, desiring to give worthy praise to those Missionaries and, at the same time, to encourage them in their ever-increasing and more demanding labors, and also to render the ecclesiastical administration in that region easier and more salutary, we have readily agreed to the prayers of Our beloved Son, the Minister General of the Order of Friars Minor, who requested that this Prefecture be elevated to a higher rank. Therefore, let all know that... ACTA, vol. XI, no. 10. - 26-10-1944. 19.

[*Latin ed. p. 274*]

Acts of the Apostolic See – An official commentary, carefully considered

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and with certain knowledge, supplementing what is necessary, with the consent of those who may presume to have an interest, by Our supreme authority, We erect, raise up, and establish the Apostolic Prefecture of Yufze, which We have called Our own, into an Apostolic Vicariate, maintaining the same boundaries and name; and We entrust it to the care of the members of the aforementioned Order of the Friars Minor, for Our own and for the good pleasure of the Apostolic See. Therefore, We grant to this new Apostolic Vicariate of Yütze and to its Apostolic Vicars, for the time being, all rights, privileges, honors, and powers with which other Vicariates and their prelates enjoy and possess, according to common law, and We subject them to the same burdens and obligations with which others are burdened. All of these things, as above established and decreed, We wish and command to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, We decree that copies or extracts, even printed ones, of these documents, if signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall have the same full faith as if these present documents were themselves exhibited or shown. To no one shall it be permitted to infringe or contradict this decree of erection, establishment, concession, commission, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on the ninth day of the month of March, in the fifth year of Our pontificate.

ALOYSIUS

Gard. MAGLIONE

P. Card. FÜMASONI BIONDI

Secretarius Statua S. C. de Propaganda Fide

Praef.

Ludovicus Kaas, Proton. Apost.

Arthurus Mazzoni, Proton. Apost.

Loco ffi Plumbi Reg m Conc. Ap., vol. LXVJII, n. 'J$ - Al. Trussardi.

[*Latin ed. p. 275*]

Acta Pii PP. XII 275 II. NORVEGIAE SEPTENTRIONALIS DISTRICTUS, seu MISSIO SUI IURIS NORVEGIAE SEPTENTRIONALIS, ad PRAEFECTURAE APOSTOLICAE GRADUM EVEHITUR. PIUS, EPISCOPUS, SERVUS SERVORUM DEI, ad perpetuam rei memoriam, maioris dignitatis gradu insignire congruum sane videtur Missiones sui iuris, in quibus, indefesso Evangelii praeconum studio, christianum nomen non mediocre susceperit incrementum. Quod quidem ita, Deo propitio, esse laeto animo accepimus in districtu, seu Missione sui iuris, Norvegiae

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Septentrionalis, anno millesimo nongentesimo trigesimo primo erecta et Congregationi Missionariorum a S. Familia (de Grave) concredita. Quare Nos, de venerabilium Fratrum Nostrorum S. R. E. Cardinalium S. Congregationi de Propaganda Fide praepositorum consilio, omnibus mature perpensis, Missionem illam ad potiorem dignitatis gradum, iuxta Sacrorum Canonum normas, evehere statuimus. Suppleto igitur, quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, certa scientia deque supremae Nostrae auctoritatis plenitudine, Missionem illam sui iuris Norvegiae Septentrionalis, eodem servatis nomine ac limitibus, in Praefecturam Apostolicam erigimus et constituimus, eamque Congregationi quam supra diximus Missionariorum a S. Familia, cuius sodales in regione illa sedulo adlaborant studio, etiam in posterum, ad Nostrum tamen et Apostolicae Sedis beneplacitum, commissam volumus. Novae propterea huic Praefecturae Norvegiae Septentrionalis eiusque pro tempore Praefectis Apostolicis omnia tribuimus iura, privilegia, honores et potestates, quibus ceterae per orbem Praefecturae Apostolicae earumque Antistites iure communi fruuntur et gaudent, eosque pariter iisdem adstringimus oneribus et obligationibus, quibus ceterae Praefecturae Apostolicae earumque Praesules adstringuntur. Quae omnia, ut supra disposita et constituta, rata ac valida esse volumus et iubemus, contrariis quibuscumque minime obstantibus. Harum vero Litterarum transumptis vel excerptis etiam impressis, manu tamen alicuius notarii publici subcriptis ac sigillo viri in ecclesiastica dignitate constituti munitis, eamdem prorsus volumus haberi fidem, quae praesentibus Litteris haberetur, si ipsa et exhibitae vel ostensae forent. Nemini autem hanc.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Official Commentary, page concerning the erection, the establishment, the constitution, the concession, the statute, and Our will; it is not permitted to infringe upon it, nor to contradict it. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-fourth, on the tenth day of March, in the fifth year of Our Pontificate. ALOISIUS Card. MAGLIONE P. Card. FUMASONI BIONDI, Secretary of State, Prefect of the Sacred Congregation for the Propagation of the Faith. Ludovicus Kaas, Apostolic Protonotary. Árthurus Mazzoni, Apostolic Protonotary. At the Place of Lead and Plumb, Register in the Archives, Volume LXVIII, number 40 - Al. Trussardi. III. NORWAY, CENTRAL DISTRICT, OR MISSION *SUI IURIS*, IS ERECTED INTO AN APOSTOLIC PREFECTURE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It is fitting that that *missio sui iuris*, in which, through the zealous labor of the apostolic missionaries working there, the Christian cause has made consider-

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able progress, should be elevated to a higher degree of dignity. Therefore, since the Central District, or *missio sui iuris* of Norway, established in the year nineteen hundred and thirty-one and entrusted to the Congregation of the Most Sacred Heart of Jesus and Mary, has made not inconsiderable progress, We, with the counsel of the Venerable Brethren, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have decided to increase its dignity to a higher degree. Therefore, after mature deliberation, and with the consent of those concerned, or of those who presume to have an interest, with certain knowledge and with the fullness of Our supreme authority, We erect and establish the aforementioned *missio sui iuris* of Central Norway into an Apostolic Prefecture, and We entrust it to the members of the Congregation of the Most Sacred Heart of Jesus and Mary, who are already diligently working to spread the Catholic faith in that region, for the future, but always to Our.

[*Latin ed. p. 277*]

Acts of Pope Pius XII, 277, and the approval of the Apostolic See, we decree. Therefore, we grant to this Prefecture of Central Norway, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world, and their superiors, enjoy and possess, according to common law, and we likewise subject them to the same burdens and obligations, by which other Prefectures and their prelates are bound. All of these things, as above established and constituted, we wish and command to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we decree that any transcript, excerpt, or printed copy of these documents, provided it is signed and sealed by the hand of a public notary, or by a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if the present documents themselves were presented and shown. To no one shall it be permitted to infringe upon or contradict this decree of erection, constitution, concession, statute, and our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on the tenth day of the month of March, in the fifth year of Our pontificate.

ALOISIUS, Cardinal.

MAGLIONE, Prefect of the Sacred Congregation for the Propagation of the Faith.

FÜMASONI BIONDI, Secretary of State.

Ludovicus Kaas, Apostolic Protonotary.

Arthurus Mazzoni, Apostolic Protonotary.

* * *

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LETTERS TO

His Eminence, Cardinal SALOTTI,

Bishop of PRAENESTIN,

Prefect of the Sacred Congregation for the Protection of Religious Customs,

Regarding the happy completion of ten years since his ordination to the priesthood.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

With singular delight, we recently learned that this month you are completing ten years since the beginning of your priesthood. Such events...

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis: "The official commentary presents to us a pleasing opportunity to offer you our heartfelt congratulations for the sacred office which you have diligently and zealously performed for so long, and to further that blessedness with our authority and in accordance with our wishes. Indeed, you, a priest of venerable age, endowed with human and divine learning and instruction, spurred on by a love for souls, adorned with abundant, pleasing, and powerful eloquence, and with the suavity of manners, whether by word or by writing, have devoted yourself to the benefit and progress of your neighbors, setting aside all cares and considerations. No field of Catholic action has lacked your watchful solicitude, and scarcely any pious undertaking or association has been without your guidance, counsel, or encouragement. Therefore, people of all kinds and conditions, especially young people, artisans, and the common folk, have perceived your eager industry, which has been directed towards the cultivation of souls, the perfecting of Christian morals, the illuminating of the Catholic faith, and the defending of it against the deceptive knowledge and prejudiced opinions of adversaries; towards resolving weighty questions of moral and social matters; and towards instilling and promoting the queen of virtues, namely charity, with Franciscan zeal, firmness, constancy, and all diligence. Your older disciples have never forgotten your explanations of philosophical doctrines, in which you were accustomed to combine the weight of matters with the beauty of form. But among all your praises, it is especially worthy of note the long and arduous work which you have constantly devoted to this Apostolic See, particularly in the Sacred Congregation for the Propagation of the Faith, effectively supporting numerous causes for the servants of God and the blessed. Moreover, you were drawn to the office of General Promoter of the Faith, which is closely related to that Congregation, and you have diligently performed this office ever

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since. Meanwhile, you have written many volumes, which, both for their importance and utility, and for the brilliance and force of their style, have powerfully encouraged countless readers to imitate the virtues and the glorious deeds of the Saints and Martyrs, or to understand and resolve social questions according to Christian precepts. After our predecessor, the venerable memory of Pope Pius XI, wished to bestow upon you the increased honor of the archiepiscopal rank, and entrusted you with the office of Secretary at the Sacred Congregation for the Propagation of the Faith, you, eager to extend the kingdom of Christ, brought considerable advancements to the sacred missions and pontifical works, which are called the Propagation of the Faith and the Apostolate of Saint Peter, and you diligently planned and worked to establish the Missionary Institute at the Urban College. Our predecessor, fully recognizing these and so many other merits for the Church and civil society, raised you to the dignity of Cardinal in 1933, and kept the appointment in reserve; then, less than three years later, he publicly co-opted you into the most distinguished Senate of the Church, and afterwards appointed you to the Sacred Congregation for the Propagation of the Faith. We, however..."

[*Latin ed. p. 279*]

279 The acts of Pope Pius XII, who, from his youth, enjoyed our esteemed familiarity, and whose industry and diligence in fulfilling all duties, we have observed, at the beginning of Our pontificate, we gladly entrusted to you the suburban diocese of Praeneste, an appointment made according to custom by you. Subsequently, you have diligently devoted special care to tending this flock, and recently, when the towns and villages within your jurisdiction, and the fertile lands, had suffered immense devastation and domestic grief due to the long presence of soldiers and the infamous horrors of war, it was pleasing to you to alleviate, with comforting words and assistance, the afflicted and miserable children, according to Our mandate and in Our name, thus mitigating the present difficulties, anxieties, and hardships of the wandering and exiled. Remembering all of these things, we, Venerable Brother, heartily commend you for the constant and fruitful performance of your sacred office, and we pray that all good things, happiness, and health may come to you from the Lord. May the celebration of these sacred events bring a greater abundance of consolations and blessings to the flock of Praeneste. Therefore, we grant you, that, on the day you choose, after performing the sacred pontifical rites, in the presence of the faithful, in Our name and with Our authority, you may bestow a plenary indulgence upon them, for the benefit of the Church. May the Apostolic Blessing, which we bestow upon you, Venerable Brother, along with your fellow laborers, the entire clergy, and the people under your care, be a witness to the heavenly gifts and a testament to Our deepest affection in the Lord. Given in Rome, at St. Peter's, on the fourteenth day of the month

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of September, in the year 1884, in the sixth year of Our pontificate, PIUS PP. XII. TO THE MOST REVEREND D. FRANCIS, BISHOP OF TUSCULANUM, OF THE HOLY ROMAN CHURCH, CARDINAL MARCHETTI SELVAGGIANI, SACRED VICAR GENERAL IN THE CITY.

Signor Cardinale, In the midst of a tragic war that afflicts and keeps the lives of the people in a state of fearful suspense, while we do not cease to share the anguish of so many beloved children, forced to struggle with danger, hunger, and death, Our paternal heart aches even more for the accumulation of moral ruin that this calamity brings upon the Christian family each day, pushing the weak in the faith towards the most deplorable religious indifference and the abandonment of the most sacred duties.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Official Commentary. While, on the one hand, the very multitude and gravity of evils, from which war is born, give rise to moving displays of virtue and heroism, and bring into magnificent evidence the inexhaustible vitality of the Gospel, on the other hand, we must bitterly observe how, for many, the voice of public calamities, which calls for repentance, falls in vain; and how it points to Jesus Christ and to His Law as the only path to salvation and peace for man and for nations. Deeply concerned by a state of affairs that weighs so heavily upon our responsibility for souls, and which makes us aware of ruins far more grievous than those that are material and earthly, We consider it an urgent duty of our universal paternal care to bring to all Our children the admonishing voice of the Shepherd, which calls back the wandering. And while, in this grievous upheaval of men and things, We are grateful to God for the good that arises from evil, through the efforts of those children who, in countless ways, dedicate themselves in the field of Charity, and who ceaselessly alleviate suffering and relieve misery, We deem it important to point out in the present evils the painful consequence of common sins; and, inviting reflection, to persuade to repentance, and to ensure that the hour of God is not allowed to pass in vain. To this end, and that divine Justice may be appeased, and that divine Clemency and goodness may shorten the days of trial, and save from new ruins and sorrows those who are subject to the torment of so much war, it is Our intention that, particularly in Rome, as in the field closest to Our pastoral ministry and center of Catholicism, there should follow – during a period that She herself will determine as the most opportune for this purpose – public supplications of penance and ordered Missions, to which all may be given the opportunity to participate with sincerity of spirit and humility of heart. This will be a general mystical cleansing offered to all good people and to those who, made wise by misfortunes and touched by Grace, will wish to return to the Lord at this time, in order to walk in newness of life on the paths of His Justice and His peace. Present in spirit at this solemn manifestation of repentance and

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prayer, We also intend to participate in it personally in that most suitable form that circumstances may suggest. In the meantime, We entrust to you, Lord Cardinal, the care of implementing Our plan in the best possible way. And while We do not doubt that We have all Our children of Rome, and many others, fervently consenting, We entrust and commend this to God Himself and to the celestial Mother, hoping for the happiest success. With full confidence that divine Clemency will grant us all ample forgiveness and grace, as it has already done in similar circumstances.

[*Latin ed. p. 281*]

Acts of Pope Pius XII, 281. To our fathers, humbled in contrition and ashes, we impart to you, to the clergy of Rome, and to all the faithful of the Eternal City, the comforting Apostolic Blessing. Given in Rome, near St. Peter's, on the 24th of October, 1944, in the sixth year of Our Pontificate.

PIUS PP. XII

ADDRESS TO THE PRELATES, AUDITORS, AND OTHER OFFICIALS AND ADMINISTRATORS OF THE SACRED ROMAN ROTA, AS WELL AS TO THE ADVOCATES AND PROCURATORS OF THE SAME ROTA.

II. The Sole Purpose in the Handling of Matrimonial Causes.

The inauguration of the new legal year of the Sacred Roman Rota has, in past years, provided us with the opportunity to highlight certain particular points in the handling of matrimonial causes, and to show in what manner the Church, according to its mission and its character, views and considers such points, and how, therefore, it desires that they also be viewed and treated by the judge and by ecclesiastical officials.

We spoke first of the natural right to marriage, and of the psychic and somatic incapacity to contract marriage. Likewise, we discussed certain fundamental principles concerning the declaration of nullity of marriage and the dissolution of a validly contracted bond. We then presented various reflections on the certainty required so that the judge may proceed to pronounce his sentence, and we noted that moral certainty is sufficient, that is, that which excludes every reasonable doubt concerning the truth of the fact, also remembering that it must have an objective character and not be based solely on the opinion or merely subjective feeling of the judge.

With the same intention of expressing the spirit and the will of the Church, which attributes the highest importance to marriage for the good of the Christian people and the sanctity of the family, We propose today – after having heard the extensive and accurate annual report of your worthy and meritorious Dean – to say a few words about the unity of purpose, which must give special *forma* to the work and collaboration of all those who participate in the handling of matrimonial causes in the ecclesiastical tribunals of every grade and species, and which must animate and unite

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them in a single unity of intent and action.

* Given on the 2nd day of the month of October, in the year 1944.

[*Latin ed. p. 282*]

Acts of the Apostolic See - Official Commentary

On the Tripartite Element of Unity of Action

1. In general, it must be stated that the unity of human action results from and originates from the following elements: a single purpose, a common direction of all towards this single purpose, and a legal-moral obligation to adopt and maintain such a direction. Of these elements, you readily understand that the single purpose constitutes the principle and the formal term, both from the objective and from the subjective standpoint. For, as every movement receives its determination from the end towards which it tends, so too does conscious human activity become specific through the purpose to which it aims.

2. Now, in the matrimonial process, the single purpose is a judgment conforming to truth and law, concerning, in the process of nullity, the asserted non-existence of the conjugal bond, and in the informative process concerning the bond, the existence or non-existence of the necessary presuppositions for the dissolution of the bond. In other words, the purpose is to authoritatively ascertain and put into effect the truth and the law corresponding to it, with respect to the existence or continuation of a matrimonial bond.

3. The personal direction is achieved through the will of the individuals who have a part in the handling of the case, inasmuch as they direct and subordinate every thought, will, and action in the matter of the process to the attainment of that purpose. Therefore, if all participants consistently follow this direction, it naturally follows that there will be unity of action and cooperation among them.

4. Finally, the third element, namely the legal-moral obligation to maintain such a direction, derives in the matrimonial process from divine law. Indeed, the marriage contract, by its very nature, and among the baptized, by its elevation to the dignity of Sacrament, is ordered and determined not by human will, but by God. Let it suffice to recall the words of Christ: "What therefore God hath joined together, let not man separate," and the teaching of St. Paul: "This is a great sacrament: but I speak in Christ and in the church."

5. The high gravity of this obligation, originating as from the supreme and inexhaustible source of divine law, to serve the truth in the matrimonial process, must always be strongly affirmed and instilled. May it never happen that in matrimonial cases before the ecclesiastical tribunals, deceptions, perjuries, subornations, or any kind of fraud occur! Therefore, all those who have any part in this must keep a vigilant conscience, and if

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necessary, awaken it.

1. Cf. *Summa Theologica*, 1st part, 2nd question, article 2.

2. MATTHEW 19:6

3. EPHESIANS 5:32

[*Latin ed. p. 283*]

Acta Pii PP. XII 283 e, to revive it, by reminding that these proceedings are ultimately conducted not before the tribunal of men, but before the tribunal of the all-knowing Lord, and that, consequently, any judgments rendered, if they are falsified by some fraud concerning the substance of the matter, have no value before God and in the realm of conscience.

2. The unity of purpose and action among the individual participants in matrimonial cases.

The unity and collaboration in matrimonial cases are thus achieved through the unity of purpose, the orientation towards that purpose, and the obligation of subordination to that purpose. This threefold element imposes essential requirements on the actions of each individual participant and marks them with a particular character.

a) The judge.

a) First, with regard to the judge, who is like justice animated, his work reaches its apex in the issuance of the sentence; which establishes and legally fixes the truth and gives it legal value, both with regard to the fact to be judged and with regard to the law to be applied in the case. But all the proceedings are ordered towards this clarification and service of the truth as their ultimate purpose. Therefore, in this objective ordering towards the purpose, the judge finds a sure guiding norm in every personal investigation, judgment, prescription, or prohibition that the proceedings entail. Thus, the legal and moral obligation to which the judge is subject is nothing other than that already mentioned, which derives from divine law, namely, to seek and determine according to truth whether a bond, which has been entered into with external signs, actually exists, or whether there are the necessary conditions for its dissolution, and, once the truth is established, to issue a sentence in conformity with it. In this lies the high importance and personal responsibility of the judge in the direction and conclusion of the proceedings.

b) The Defender of the Bond.

b) It is the duty of the Defender of the Bond to uphold the existence or continuation of the conjugal bond, but not in an absolute manner, but subordinately to the purpose of the proceedings, which is the search for and ascertainment of objective truth. The Defender of the Bond must col-

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laborate towards the common purpose, by investigating, presenting, and clarifying all that can be adduced in favor of the bond. For he is to be considered as "pars necessaria ad iudicii..."

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis — validity and integrity » , 4 The "Commentarium Onciale" (Official Commentary) must effectively fulfill its office; therefore, the procedural order has granted it specific rights and assigned it certain duties. And just as it would be incompatible with the importance of its office and with the diligent and faithful fulfillment of its duty if it were to content itself with a cursory examination of the documents and some superficial observations; so too, it is not fitting that this office be entrusted to those who still lack experience of life and maturity of judgment. This rule is not waived by the fact that the observations of the "Defensor vinculi" (Defender of the Bond) are submitted to the examination of the judges, since these must find in his careful work an aid and a complement to their own activity, nor is it to be expected that they should always redo all the work and all the investigations of the "Defensor vinculi," in order to trust in his exposition. On the other hand, it cannot be demanded of the "Defensor vinculi" that he, at all costs, compose and prepare a deceitful defense, without caring whether his assertions have a serious basis or not. Such a demand would be contrary to sound reason; it would burden the "Defensor vinculi" with a useless and valueless effort; it would bring no clarification, but rather confusion to the matter; it would detrimentally prolong the proceedings. In the very interest of truth and for the dignity of his office, it must therefore be recognized, in most cases, that the "Defensor vinculi" has the right to declare: that, after a diligent, careful, and conscientious examination of the documents, he has not found any reasonable objection to raise against the request of the plaintiff or petitioner. This fact, and this awareness of not being unconditionally obligated to support a thesis assigned to him, but of being in service to the existing truth, will preserve the "Defensor vinculi" from proposing unilaterally suggestive and insidious questions; from exaggerating and transforming possibilities into probabilities or even into accomplished facts; from asserting or constructing contradictions, where a sound judgment does not see them or easily resolves them; from impugning the veracity of witnesses because of discrepancies or inaccuracies in points not essential or important to the object of the process, discrepancies and inaccuracies of which the psychology of testimony teaches that they remain within the scope of normal causes of error and do not detract from the value of the testimony itself. Finally, the awareness of having to serve the truth will prevent the "Defensor" from...

4 BENED. XIV, constit Dei miseratione, 3 Nov. 1741, § 7.

c Cfr. p. and n. 1967-1969.

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6 Cfr. Norm. 8. R. Rotae Trib: 29 Iunii 1934, art. 4 § 2.

[*Latin ed. p. 285*]

Acta Pii PP. XII 285: It is improper to demand further evidence when the evidence already presented is fully sufficient to establish the truth; this, as we have indicated on another occasion, is not to be approved. Nor should it be objected that the Defender of the Bond must write his *animadversiones* not "for the sake of the truth," but "for the sake of the validity of the marriage." If this is meant to imply that he, for his part, must emphasize everything that speaks in favor of, and not that which is against, the existence or continuation of the bond, then the observation is well-founded. However, if it were to be asserted that the Defender of the Bond, in his action, is not also obligated to serve, as his ultimate goal, the ascertainment of objective truth, but must unconditionally and independently of the evidence and the results of the process, maintain the obligatory thesis of the existence or the necessary continuation of the bond, then this assertion would be considered false. In this sense, all those who have a part in the process must, without exception, direct their actions towards the single end: *pro rei veritate!*

c) The Promoter of Justice: We would not wish to omit a few brief observations concerning the Promoter of Justice. It may be that the public good requires the declaration of nullity of a marriage, and that the Promoter of Justice duly petitions the competent tribunal for this. Nowhere else could one be so inclined to question the unity of purpose and the collaboration of all in the marriage process, as here, where two public officials seem to take opposing positions before the tribunal: one, the Defender of the Bond, is obligated to deny what the other, also by obligation, is called to promote. And yet, precisely here, the unity of purpose and the single direction towards that purpose are made manifest; for both, despite the apparent opposition, ultimately present the same request to the judge: to issue a judgment according to the truth and the reality of the same objective fact. The breaking of the unity of purpose and collaboration would occur only if the *Defensor vinculi* and the *Promotor iustitiae* considered their proximate and opposing ends as absolute, and detached them from their connection and subordination to the common ultimate goal.

d) The Lawyer: But with regard to the ultimate purpose, the direction towards that purpose, and the obligation of subordination to that purpose in the marriage process, these must be considered and weighed with particular attention in relation to the legal counsel.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Official Commentary. The advocate, whether acting for the plaintiff, the defendant, or the petitioner, must be diligent, for no one is more exposed to the danger of losing sight of the

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truth. The advocate assists his client in formulating the initial pleadings of the case, in correctly determining the object and basis of the dispute, and in highlighting the decisive points of the matter to be judged; he indicates the evidence to be presented, the documents to be produced; he suggests which witnesses should be called to testify, and which points in the testimonies of witnesses are conclusive; during the proceedings, he helps him to properly evaluate and refute opposing objections and arguments: in a word, he gathers and presents everything that can be alleged in favor of his client's claim. In this multifaceted activity, the advocate can strive with all his efforts to secure victory for his client's cause; but in all his actions, he must not deviate from the ultimate and common goal: the discovery, the ascertainment, and the legal affirmation of the truth, of the objective fact. You who are present here, eminent jurists and upright defenders of the ecclesiastical forum, well know how the awareness of such subordination must guide the advocate in his reflections, his advice, his assertions, and his proofs, and how it not only protects him from artificially constructing arguments and from taking on cases lacking any serious basis, from resorting to fraud or deception, from inducing parties and witnesses to give false testimony, or from resorting to any other dishonest practice, but also positively leads him to act in all stages of the proceedings according to the dictates of conscience. At the ultimate goal of truth to be revealed, both the work of the advocate and that of the Defender of the Bond must converge, because both, although starting from opposite points for proximate goals that are different, must tend towards the same ultimate goal. From this, it becomes clear what should be thought of the principle, unfortunately not infrequently asserted or in fact followed: "The advocate has the right and the duty to present everything that benefits his case, just as the Defender of the Bond does with respect to the opposing case; for neither of them applies the rule: *pro rei veritate!* The assessment of the truth is the exclusive duty of the judge; to burden the advocate with such a concern would mean to hinder or even completely paralyze his activity." This observation is based on a theoretical and practical error: it denies the intimate nature and the essential ultimate purpose of legal controversy. In matrimonial cases, this cannot be compared to a race or a joust, in which the two contestants have no common ultimate goal, but each pursues his own particular and absolute goal, without...

[*Latin ed. p. 287*]

Acta Pii PP. XII, 287, concerning, indeed in opposition to, that of his antagonist, namely, to conquer the adversary and to secure victory. In this case, the victor, through his successful struggle, creates an objective fact, which for the judge of the contest or competition is a determining reason in the awarding of the prize, since for him it is the law: "To the victor, the prize." Quite differently, it happens in the legal dispute of a marriage trial.

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Here, it is not a matter of creating a fact through eloquence and dialectic, but of highlighting and establishing a fact that already exists. The aforementioned principle seeks to separate the activity of the lawyer from the service of objective truth, and it would somehow attribute to skillful argumentation a creative force of law, as does the victorious contest in a competition. The same consideration of the unconditional obligation towards truth applies also in the case of a simple investigative proceeding following a petition for the dissolution of the marriage bond. The examination of the case in the ecclesiastical forum does not provide for the intervention of a legal advocate for the petitioner; but it is a natural right of the latter to avail himself, on his own behalf, of the advice and assistance of a jurist in the drafting and justification of the petition, in the selection and presentation of witnesses, and in overcoming unforeseen difficulties. The legal advisor or lawyer can also here employ all his knowledge and skill in favor of his client; but even in this extrajudicial activity, he must remember the obligation that binds him to the service of truth, his submission to the common goal, and the part he must play in the common work for the attainment of this goal. From what we have expounded, it becomes clear how, in the handling of marriage cases in the ecclesiastical forum, the judge, the defender of the bond, the promoter of justice, and the lawyer must, so to speak, form a common cause and collaborate together, not mixing the office proper to each, but in conscious and willing union and submission to the same goal.

e) The parties, the witnesses, the experts: It is superfluous to add that the same fundamental law—to investigate, to make manifest, and to legally establish the truth—also obliges the other participants in the process. To ensure the attainment of this purpose, they are required to take an oath. In this subordination to the goal, they find a clear norm for their internal orientation and for their external action, and they draw from it security of judgment and peace of conscience. Neither the parties, nor the witnesses, nor the experts are permitted to fabricate non-existent facts, nor to give to existing facts an unfounded interpretation.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Commentarium Officiale: ...confondere vel obnubilare. Omnia haec contradicuntur servitio quod praestari debet veritati, cui obligant lex Dei et iuramentum datum. Processus matrimonialis, in suo ordine et subordinatione ad finem universalem Ecclesiae, salutem animarum 3. - Nunc, mentem adhibendo ad quod iam dictum est, perspicue videtur quomodo processus matrimonialis unitatem finis et actionis repraesentat, in qua singuli participantes officium suum proprium exercere debent in reciproca coordinatione et in communi ordine ad eundem finem; sicut membra corporis, quae, etsi singula sua functionem et activitatem habent, simul coordinantur et ordinentur ad consequendum eundem finem ultimum, qui est totius organism. Hoc autem consideratio

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de intima natura processus matrimonialis incompleta esset, si non etiam ad externa sua nexa res arcanae inspiceretur. Processus matrimonialis in foro ecclesiastico functio est vitae iuridicae Ecclesiae. In Nostra Encyclica de Mystico Christo corpore exponimus quomodo ita dicitur "Ecclesia iuridica" sit quidem divinitus oriunda, sed non est tota Ecclesia; sed aliquatenus corpus tantum repraesentat, quod vivificari debet spiritu, nempe Spiritu Sancto et gratia eius. In eadem Encyclica etiam explicavimus quomodo tota Ecclesia, in corpore suo et anima, quantum ad participationem bonorum et fructum qui ex illis derivatur, constituta est exclusive "ad salutem animarum", secundum verba Apostoli: "Omnia vestra sunt" (1 Cor. 3, 22). Hoc indicat unitatem et finem superiorum, ad quos vita iuridica et omnis functio iuridica in Ecclesia destinantur et diriguntur. Sequitur quod etiam cogitatio, voluntas et opera personalis in exercitio tali activitatis tendere debent ad finem proprium Ecclesiae: salutem animarum. Alio modo, finis superior, principium superior, unitas superior nihil aliud dicunt quam "curam animarum", sicut omnis opera Christi in terra cura animarum fuit, et cura animarum est et est omnis actio Ecclesiae. Sed iuris consultus, qui, ut talis, ad nudum ius et rigidam iustitiam respicit, saepe instinctivamente alienus videtur ab ideis et intentionibus curationis animarum, et separationem claram inter duo fora, forum conscientiae et forum externae convivendae iuridicae, propugnat.

[*Latin ed. p. 289*]

Acta Pii PP. 28'9 XII sociale. Haec tendentia ad apertam divisionem duorum campi, usque ad certum gradum, legitima est, cum iudex et eius collaboratores in procedimento iuridico, ex officio proprio et directo, curam pastoralem non habeant. Sed esset error fatuus affirmare quod ipsi quoque, in ultima et definitiva instanti, non sint in servitio animarum. Tunc enim ipsi se in iudicio ecclesiastico extra finem et unitatem actionis propriam Ecclesiae, per divinam institutionem, posuerunt; essent quasi membra corporis, quae non iam in totam eius partem inseruntur, et quae non iam volunt actionem suam submittre et ordinare ad finem totius organismi. Efficacia huius ordinis et subordinationis in activitate iuridica. Activitas iuridica, et praesertim iuridica, nihil timere debet ab hoc ordine et subordinatione; quod immo, eam fecundat et promovet. Necessaria latitudo mentis et decisionis eam praestantur, cum, dum activitas iuridica unilateralis semper in se periculum exagrati formalismi et adhaesionis ad litteram abscondit, cura animarum contrapositum praebet, mentem vigilantem servans ad maximam: "Leges propter homines, et non homines propter leges." Quare, in alia occasione, iam monuimus quod, ubi littera legis impedimentum sit ad attingendum veritatem et iustitiam, semper aperiendum est recourse ad legislatorem. Cogitatio pertinendi ad servitium finis Ecclesiae, praeterea, omnibus qui participare ad eius activitatem iuridicam, necessariam independentiam et

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autonomiam praebet, contra potestatem iuridicam civilem. Inter Ecclesiam et Civitatem, ut in dicta Encyclica de Mystico Christo Christo, quamvis ambae sint, in pleno sensu verbi, societates perfectae, tamen profunda differentia inter eas est. Ecclesia propriam habet characterem originis et divinae impressionis. Ex hoc etiam in vita iuridica sua, propriam habet notam, orientatum, usque ad ultimas consequentes, ad cogitationes et bona superiora, caelestia, aeterna. Quare, potius quam opinio, considerandum est, ex variis causis, iudicium erroneum, quod dicunt alii, quod idealis praxis iuridicae ecclesiasticae consistat in sua maxima assimilatione et conformitate ad ordinem iuridicum civilem; quod tamen non excludit, ut opportuniter ea vera progressa scientiae iuris etiam in hoc campo adiuvare possit. Denique, cogitatio pertinendi ad superior unitatem ACTA, vol. X I, n. IG. - 2 6 - 9 4 4 . 20

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis – Official Commentary. The Church, and its subordination to its universal purpose, the salvation of souls, imparts firmness to legal activity, enabling it to proceed along the sure path of truth and justice, and protects it not only from undue leniency towards the disordered desires of passions, but also from harsh and unjustified inflexibility. The salvation of souls possesses as its guiding principle a supreme norm, absolutely certain: the law and the will of God. This same law and will of God will guide a legal activity, which recognizes and is conscious of having no other purpose than that of the Church, firmly in the regulation of the particular cases brought before it, and will thus see confirmed in a higher order that which was already its fundamental principle within its own sphere: the service and affirmation of truth in the ascertainment of the true fact and in the application of the law and the will of God to it. Therefore, We are particularly pleased to know that this Holy Tribunal is unreservedly faithful to such an exalted norm and can therefore be presented as an example to the diocesan tribunals, which look to it as a model and norm. May Heaven grant that the new legal year of the Sacred Roman Rota, which begins today under the invocation of the Holy Spirit, may also be an omen of the beginning of a new legal year of peace and justice in the world! With this prayer, We invoke upon you and your work the light of divine Wisdom, while with a heartfelt outpouring, We impart to all and each of you Our paternal Apostolic Blessing.

[*Latin ed. p. 291*]

Sacred Consistorial Congregation 291 ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION of SALTA, JUJUY, and CATAMARCA. DECREE CONCERNING CHANGES IN BOUNDARIES.

Since it has recently been requested by the Apostolic See that the bound-

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aries between the archdiocese of Salta and the dioceses of Jujuy and Catamarca should coincide with the civil boundaries, Our Most Holy Lord Pope Pius, of blessed memory, X, XI, considering the petition to be for the spiritual good of the faithful, judged it fitting to grant it benignly. Wherefore, with the consent of the Most Reverend Fathers, the Most Reverend Robert Tavella, Archbishop of Salta; the Most Reverend Henry Mühn, Bishop of Jujuy; and the Most Reverend Charles Hanlon, Bishop of Cajamarca; and with the concurring vote of the Most Reverend Father, the Most Reverend Joseph Fietta, titular Archbishop of Sardica and Apostolic Nuncio in the Republic of Argentina, and with the necessary consent of others who are concerned or are presumed to be concerned, His Holiness, with the fullness of Apostolic authority, has decreed, by the present Consistorial Decree, that the territory of "Departamento de Susques," belonging to the archdiocese of Salta, shall be permanently incorporated into the diocese of Jujuy, and that the territory of "Departamento de Antofagasta de la Sierra," belonging to the same archdiocese of Salta, shall be permanently added to the diocese of Catamarca; thereby changing the boundaries of the aforementioned dioceses in this manner.

All of these matters are to be carried out. His Holiness has deigned to appoint the aforementioned Apostolic Nuncio, the Reverend Father, the Most Reverend Joseph Fietta, granting him all the faculties that are suitable and necessary for this purpose, including the power to delegate to any person holding an ecclesiastical office, in order to effect what is being done, and to send, as soon as possible, to this Sacred Congregation an authentic copy of the act of execution.

Notwithstanding anything to the contrary.

Given at Rome, from the offices of the Holy Consistorial Congregation, on the 2nd day of July, 1944.

Fr. R. C. Card. Rossi, Secretary.

B. Rénzoni, Assistant.

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary II

PROVISION FOR THE CHURCH

Most Holy Pope Pius, by divine Providence, Pope XI, by decree of the Sacred Congregation of the Consistory, dated August 28, 1944, appointed the Reverend August Jaufïrès, General Vicar of the diocese of Viviers, as Prefect of the Cathedral Church of Tarentaise.

SACRED CONGREGATION FOR THE EASTERN CHURCH

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PROVISION FOR THE CHURCH

Most Holy Pope Pius, by divine Providence, Pope XI, by decree of the Sacred Congregation for the Eastern Church, dated March 11, 1944, appointed the Reverend George Alapatt, a parish priest in the aforementioned diocese, as Prefect of the Cathedral Church of Trichur.

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PLACID RICCARDI, PRIEST, A PROFESSIONED MONK OF THE ORDER OF SAINT BENEDICT, OF THE CONGREGATION OF CASINO.

ON A DOUBT

Let it be known whether the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues connected to them, were present in heroic degree in the case and to the effect of which we are speaking.

John Trithemius, Abbot of Saint Martin in Spanhem, of the Order of Saint Benedict, thus exhorted the monks to the perfection of their state: "First of all," he said, "purge your conscience from every stain of sin... so that no evil desire may remain in you, so that the mind may become fervent in the exercise of divine love, and in all virtues may be praiseworthily adorned..."

[*Latin ed. p. 293*]

The Sacred Congregation of Rites, 293: "Always be foremost in humility, steadfast in constancy and obedience, resplendent in chastity of mind and body, pious in gentleness... perpetually inflamed with the desire for perfection... Diligently exercise your mind in meditation on the Passion of the Lord and our Savior Jesus Christ, so that no day may pass in which you do not, with acts of thanksgiving, contemplate His life and death at least once, weeping." For nothing is more powerful than that prayer which is offered to God the Father in union and with the strength of the Lord's Passion... For nothing is found more efficacious for healing the wounds of conscience, nothing more powerful for purifying the ranks of the soul, than diligent meditation on the wounds of Christ." (Hom. X VI). Thus far, that most illustrious master of spiritual life. His words seem perfectly suited to describe the life of the Venerable monk Placid Riccardi.

The Servant of God was born in Trebia, in Umbria, on the feast of Saint John the Baptist, by pious and honorable parents, in the year 1844, and received the name Thomas in the sacred font of baptism. Having been educated by them in the fear and love of the Lord, he began his studies

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at the Lucarian seminary, then learned the humanities in Spoleto, and finally, diligently pursued philosophical disciplines in the renowned Angelic College of the Order of Preachers in Rome. Having made a pilgrimage to the celebrated sanctuary of Loreto, the Virgin Mary, he perceived the first seeds of divine vocation to religious life sprouting within him, and, strengthened by the favor of the Divine Mother, he confirmed this vocation through spiritual exercises in Rome.

When he recognized that he was inclined towards solitude and the study of prayer, he chose the Order of Saint Benedict. Therefore, on November 12th of the year 1866, he began his postulancy in the Monastery of Saint Paul in Rome, and the following year, on the feast of the Epiphany of the Lord, he received the name Placid and began his novitiate. Imbibing the spirit of the Holy Patriarch Benedict, he dedicated himself entirely to the study of religious perfection, and progressed as much as his subsequent sanctity declared. Having completed his novitiate, he pronounced his simple vows, and on March 10th of the year 1871, he made his solemn vows. On the 25th day of the same month, he was promoted to the Sacred Order of the Priesthood. Endowed with the priestly character, he exercised, with great benefit to souls, several spiritual ministries, in addition to the monastic observances, by obedience. Having been appointed as the Abbot's Vicar in the Monastery of Amerini, he effectively encouraged the holy virgins to strive for monastic perfection, and, with great praise for his prudence, he fulfilled the office of master of novices in the monastery of Saint Paul in Urbano.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - The official record concerning the administration of the celebrated shrine of the Most Blessed Virgin at Farfa, who, for more than seven years, diligently promoted its devotion, and through his efforts, a frequent and devout people came to it, even from neighboring areas, whom he instructed through sacred catechesis and sermons, and reconciled to God through the sacrament of penance, and strengthened with divine nourishment. Indeed, in order to properly perform these duties, he devoted himself with the utmost diligence, both to the constant study of sacred scriptures, the writings of the Church Fathers, and the Doctors, and, setting aside all worldly affairs, to constant prayer to God, in which he spent all his remaining time, day and night. From this, he drew abundantly all the virtues that befit a priest and a monk; these virtues not only inspired veneration in others, but also gave him effectiveness in leading sinners to the path of salvation and in fostering virtue in the faithful. Furthermore, the mysteries of the divine Passion and the most blessed sorrows of the Virgin Mary, which he devoutly contemplated, were his daily sustenance; he celebrated the Holy Sacrifice of the Mass with such piety that he moved those present to admiration, and he performed the other sacred rites with no less

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reverence. He strove to obtain as many indulgences as possible, through which he might alleviate the sufferings of souls tormented by the fires of purgatory. Driven by a desire for heavenly glory, he abhorred all the delights of the world. "For," writes Cardinal de Lauraea, "the more ardently the spirit is carried by the impulse of hope towards the contemplation of eternal goods which are in heaven, the more those things which are on earth become contemptible to the eyes of the body" (In 3 Sent.). Confident in God, he overcame all difficulties that he encountered. Out of love for penance, he observed the most rigorous sobriety of the Servant of God in food and drink; he restrained his senses through constant discipline and exercised a holy severity within himself. He embraced extreme poverty; he used clothing, certainly clean, but often patched, which barely protected him from the harshness of the weather. His obedience and humility were such that he would place himself below no one, and would declare himself to be a great sinner, and would even submit himself to those subordinate to him. In short, there was no virtue that did not shine heroically in him. Therefore, those who enjoyed his company proclaimed him a saint while he lived; and this judgment of the people has also been confirmed and continues to hold true even after his death, which occurred in the patriarchal monastery of Saint Paul, on March 15, 1915, fortified by the sacraments, in a most pious manner. Thirteen years later, in the Sabina region, and through petitions sent to America and Cologne, an informative process was established and brought before this Sacred Congregation. The writings of the Servant of God were carefully examined.

[*Latin ed. p. 295*]

The Sacred Congregation of Rites, mindful of the rights of others, declares that Pope Pius X, of blessed memory, with his own hand signed the Commission concerning the introduction of the cause; a decree was also issued concerning the liturgical worship never before rendered. Before the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, a preparatory meeting concerning the virtues was held on March 3rd of the year 1942, which was followed by a preparatory meeting on May 25th of the following year. Finally, on the 9th of the aforementioned month, before His Holiness Pope Pius XII, the same Most Reverend Cardinal proposed a question for discussion: Whether the theological virtues of Faith, Hope, and Charity, both concerning God and concerning one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things connected to them, are present in the Venerable Servant of God, Placido Riccardi, in a heroic degree, in the case and to the extent that is being considered. Furthermore, the Most Reverend Cardinals present, the officials, the prelates, and the consulting fathers gave their votes. However, the Most Blessed Father judged it prudent to postpone his usual pronouncement until this Sunday, so that he might implore greater

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light from God through his prayers and those present. Therefore, having summoned the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, and the undersigned, Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, and having offered the most holy Host, he declared: That the theological virtues of Faith, Hope, and Charity, both concerning God and concerning one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things connected to them, are present in the Venerable Servant of God, Placido Riccardi, in a heroic degree, in the case and to the extent that is being considered. He also ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 4th of June, the Sunday of the Most Holy Trinity, in the year of Our Lord 1944.

[Signature] Card. SALOTTI, Prefect.

[Signature] L. S. A. Carinci, Secretary.

[*Latin ed. p. 296*]

Acts 296 of the Apostolic See - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (SIGNORINI-WHITMORE)

Since the actual place of residence of Lady Mary Whitmore, the defendant in this case, born in the town of St. Louis, United States of America, is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 20, 1945, at the twelfth hour, to resolve the doubt mentioned above, or to affix her signature, and to set the date for the hearing of the case before the Rota.

The question is: Should the sentence of the Rota, dated February 24, 1939, which declared the marriage in question to be valid, be confirmed or overturned?

Those Ordinaries of places, parish priests, priests, and faithful who have knowledge of the place of residence of the aforementioned Lady Mary Whitmore, must, insofar as possible, ensure that she is informed of this edictal summons.

A. Wynen, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 12, 1944.

I. Stoppini, Notary.

[French Translation: As the current place of residence of Madame Marie Whitmore, defendant in this case, born in St. Louis (U.S.A.), is unknown,

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we summon her to appear, either in person or through a legally constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 20, 1945, at 12 o'clock, to agree or to affix her signature to the doubt mentioned above, and to set the date for the decision of the case before the Rota.

Must the sentence of the Tribunal of the Rota dated February 24, 1939, declaring the validity of the marriage in question, be confirmed or overturned?

The Ordinaries of the places, the pastors, the priests, the faithful who have knowledge of the place of residence of the aforementioned Marie Whitmore, must, as far as possible, inform her of this summons.]

[*Latin ed. p. 297*]

An. et vol. XXXtl 21 November 1944 (Ser. II, v. XI) - No. 11 ACTA APOLOGETICA COMMENTARIUM OFFICIALE ACTA PII PP. XII NUNTIUS RADIOPHONICUS A BEATISSIMO PATRE, DIE XV MENSIS OCTOBRIS ANNO MCMXXXXIV, CHRISTIFIDELIBUS DATUS, OB CONVENTUM EUCHARISTICUM E TOTA REPUBLICA ARGENTINA IN URBE BONAERENSI COADUNATIS. Venerable Brothers and beloved sons, who, under the presidency of Our most esteemed Cardinal Legate, recall and renew with such elevated fervor, in the splendid Strasbourg, the triumphs of the Blessed Eucharist, of which ten years ago Providence willed that we should be actor and witness: How could we at this moment convey to you the vibrations of Our moved voice, carried on the prodigious waves, without feeling that Our soul is being drawn away, causing the joyful evergreen of memory to bloom anew in Our mind, with springtime vigor? Two decades have passed, and we still experience almost the same emotion as when, for the first time, with trembling steps, we trod the beautiful land of Strasbourg; two decades, and we would say that your cheers and ovations still resound in Our ears, the fervent murmur of your prayers, and the ardent harmonies of your hymns; two decades, and in Our memory it seems that the image of that monumental Cross has not faded – white, powerful, harmonious, like the Argentine national soul – and before it, the pure multitude, vast as a sea, of the innocent who rushed to the sweet embrace of the Master of Galilee; the grave and manly ranks of men, who, in compact and sometimes martial and rhythmic formations, came to nourish themselves – Authorities and Chiefs at the head – with the Bread of the strong; the numerous choirs, full of grace and devotion, of your young women, of your women, who went to drink from

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis — Commentarium Officiale: The flowing stream of the Lamb that feeds among lilies, everywhere grandeur and enthusiasm, everywhere magnificence and fervor! And in the air, in the

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luminous displays, in the vehicles, and on the facades, on the garments and within the hearts, the Holy Host, receiving one of the greatest public and social honors that history had remembered until then. "Thine, O Lord, is the magnificence, the power, the glory, and the victory. For all things are thine." An unforgettable spectacle and infinite joy for the soul, which was able to fully savor, for a few days, all the sweetness of that great gift of God, which is called peace. "You bring to all men," our illustrious Municipal Intendant had already said to us in your port, "a message of peace." To which We, overflowing with sincerity, immediately replied: "We consider ourselves as messengers of the peace of God." For your unforgettable Congress, drawing together an entire people united in a single affection, before an altar; making representatives of almost the entire world kneel, moved by the same spirit, was, above all, this: "The worldwide triumph of Jesus Christ, King of Peace." But time would pass, and the dark cloud, which then already troubled hearts in the distance, would advance like a squadron of runaway horses, and finally would unleash its fury. And while We, most beloved children of the endearing Republic of Argentina, speak to you a word of love and Christian fraternity, the heavens are stirred by the sinister buzzing of steel monsters that rain down death, the earth explodes with horrible shrieks, the ground is soaked with blood and covered with smoking rubble. "Facta est terra eorum in desolationem..." "He hath forsaken his covert as the lion, for the land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord." JEREMIAS 25:38. Let us, most beloved children, in this most solemn hour, when the benevolent disposition of Divine Providence does not permit Us to be present at the repetition and evocation of the wonders of ten years ago, except through Our voice, let this Our voice speak only of love, of unity, and of peace. Allow Us to turn away from so many horrors and, remembering those hours of paradise, which are now being repeated before your eyes, let us evoke what We felt then, a shining example of what, even now, you yourselves experience, when you contemplate that Holy Host, the seat of Charity. Far from it, man kills. 1 PARALIPOMENON 29:11. JEREMIAS 25:38.

[*Latin ed. p. 299*]

Acta Pii Pp. XII 299: To man, in it we adore the Prince of priests who offers Himself in sacrifice; for the world. "We have seen the Prince of priests coming to us, we have seen and heard Him offering His blood for us." Far away, division and violent separation; in it, the magnet of souls triumphs, uniting all in faith and in participation of Himself and of His gifts, "the root and principle of Catholic unity." Far away, discord, fueled by selfishness and the lust for power and earthly pleasures; in it, is offered the food that strengthens the soul and educates it in the school of the desire for heavenly things, teaching it the value of sacrifice, and showing it that in this life,

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tears and pain are unavoidable, but that upon pain, tears, and sacrifice, is founded the great mystery of Redemption. Far away, the tyranny of death; in it, the hope of life, for how could it be conceived that flesh, nourished by the Body and Blood of the Lord, should perish and not live? Remember all this again, with your eyes fixed upon this Host, and never let them be turned away from it! Oh, that humanity had never turned them away! Oh, that it had always known to find in "the Eucharist, sacrament and help, the principle and support of Christian life, in the individual, in the family, and in society!" Oh, that it had always come with greater faith to this heavenly banquet of love! For, as one of the bards of your lineage sings, "If it is a gift of love and bread of loves, man, your faith is lukewarm, when this is eaten, may its flames not spring forth from your breast." Look at it well now, but let your gaze be a pledge of your intentions and a vehicle of your promises. Offer Him your desires and your hopes, expose to Him your needs and your anxieties, promise Him fidelity to His teachings and His precepts, assure Him that in your homes, He alone will reign, with the sanctity of marriage, respect for the conjugal bond, and the Christian education of children; that in your society, there will never be given worship to the unbridled lust for pleasure, to the madness of luxury and indecent fashion, and to the insatiable greed for riches. But, if you wish to obtain all these blessings, meet Him frequently and receive Him often. "Indeed, I think," says the mystic Saint of Avila, and we quote her today with singular devotion, for it is her feast day, "that if we were to..."

[*Latin ed. p. 300*]

Acta Apostolicae Sedis - 300. Official Commentary on the Most Holy Sacrament, with great faith and love, which alone would suffice to enrich us... "Oh, miserable world, which so blinds those who live within you, that they cannot see the treasures with which they could acquire eternal riches!" 7 A pledge of such heavenly riches is the Blessing, which at this moment, with all the outpouring of Our paternal affection, We bestow upon you. If the charity of God, which the gentle infusion of the Holy Spirit has 8 poured into Our heart of Father, moves even its innermost fibers when We must invoke the Blessing of Heaven upon one of Our children, what then will be Our sentiment at this moment, as We bless the splendid Republic of Argentina, which so generously has desired in these last days to provide the necessary means for Our benevolent endeavors; a legitimate heir to the ancient and Catholic spirit of Hispania, one of the most unforgettable stages that Providence willed to place on Our path, to teach Us to know and to love humanity, before entrusting it to Our care as universal Pastor? We wished to conclude Our visit to the lands of Argentina by making ourselves pilgrims to Our Lady of Lujan. May She be, in this month of the Most Holy Rosary, the one who implores from Heaven the best blessings for Her Son: blessings for those present and those absent, for the Authorities and the

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people, for individuals and society; blessings that may be encouragement and strength for those of Us who are still pilgrims on this earth, and consolation and intercession for those who, ten years ago, witnessed the glorious triumph of the Lord in the Eucharist, and who perhaps today await the happy moment when, the veil of the species having been removed, they shall see Him face to face, when He shall be revealed to them as He truly is. 7 Works of St. Teresa of Jesus, Burgos 1917, Volume IV, Concepts of the Love of God, pp. 244-245. 8 9 Cf. Rom., 5, 5.

[*Latin ed. p. 301*]

By the Apostolic Letters of Our Holy Father Pius XII, the Temple of Saint Hedwig in the town of "Trebnitz," within the Archdiocese of Vratislavia, and within the territory of Vratislavia, is granted the title of Minor Basilica. POPE PIUS XII, for the perpetual memory of this event. — Among the cares of Our Apostolic ministry, it is also Our constant concern to promote the good of souls and the decorum of religious worship, and to grant the requests of Bishops which seem necessary for these purposes. Therefore, We have readily and willingly received the humble petition of the Most Reverend Archbishop of Vratislavia, a Cardinal of the Holy Roman Church, in which, the aforementioned Prelate, expressing the fervent desires of the clergy and the people entrusted to him, earnestly implored Us to deign to elevate the temple dedicated to Saint Hedwig to the noble rank of Minor Basilica, located in "Trebnitz," within the territory of the Archdiocese of Vratislavia. The body of Saint Hedwig is preserved in a splendid tomb, which attracts a pious and numerous throng of the faithful, not only from the Archdiocese of Vratislavia, but also from neighboring dioceses, both from Germany and from Poland. This same Saint, having manifested heroic charity, especially in Eastern Germany, as the foundress of churches and monasteries, and as a promoter of morals, studies, religion, and a virtuous life, and as a mother of the poor, has left a precious example for the Catholics of Silesia, whom We Ourselves, while still serving as Legate of the Holy See, called the heirs of the charity of the same Saint, in a solemn gathering held in Breslau in the year 1926. Indeed, the temple in Trebnitz, esteemed as a center of religious progress and Christian culture, flourishes with works of art and objects of great importance. Already constructed in Roman basilica form, it was later converted internally to the style which is now called Baroque, but it is magnificent, especially because of the sculptures, paintings, and works of art of every kind, with which the walls and many altars are richly adorned. In a large chapel, which is located on the southern side of the presbytery, and which, as they say, is in Gothic form, there is a most honorable tomb of Saint Hedwig, who changed her mortal life to an immortal one in the monastery of Trebnitz, which she herself

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founded, on the fifteenth day of the month of October in the year 1643.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - The Official Commentary announces that the secular anniversary of the death of the saint, the patron of Silesia, is soon to be celebrated, and therefore, in order to increase the observance of such solemnities with a special testimony of Our will, We deem it fitting to grant Our approval to the prayers of the Most Reverend Cardinal Archbishop of Vratislavia, of the Holy Roman Church. Therefore, after due deliberation with Our Venerable Brother, the Most Reverend Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and with full knowledge and mature consideration, by the tenor of the present document, We permanently declare and establish the church of Saint Hedwig, located in the town of Trebnitz within the archdiocese of Vratislavia, to be a Minor Basilica, with the liturgical privileges and rights that properly belong to it, notwithstanding any contrary provisions. These things We decree, ordaining that the present document shall remain firm, valid, and efficacious forever; that it shall have and obtain its full and complete effect; and that those to whom it pertains, or who may pertain to it, shall fully support it now and in the future; and that it shall be rightly judged and defined, and that whatever is done to the contrary, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this time forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fifteenth day of the month of July, in the year 1943, the fifth year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

II. A TEMPLE DEDICATED TO THE HOLY ROSARY OF THE BLESSED VIRGIN, IN THE CITY OF BONAERENSI, IS ERECTED TO THE TITLE AND DIGNITY OF A MINOR BASILICA. PIUS PP. XII. For the perpetual memory of this event. — With paternal charity, with which, through Our apostolic office, We embrace all the faithful, We earnestly urge that those things which pertain to their spiritual well-being and to the dignity of religious matters be fostered as much as possible, and We gladly receive the pious initiatives that seek this end. Among these, undoubtedly, is to be encouraged the erection of a conspicuous parish church, which, in honor of the Holy Rosary, in the principal city of the Republic of Argentina, Bonaerensi, was undertaken with great piety by the Most Reverend Lady Maria Unzue de Alvear, marchioness, with great benefit to the citizens, who venerate the Holy Rosary, a beacon of all Americae.

[*Latin ed. p. 303*]

303 The acts of Pope Pius XII, whose feast day is celebrated today, are held in faithful devotion. In the times of Our Predecessor of blessed memory, when We, as His legate in the city of Buenos Aires, presided over the International Eucharistic Congress, We ourselves solemnly blessed the

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same church with a willing heart, not doubting at all that the pious undertaking of the author would certainly be of great benefit to the people of that city. Now, both the Archbishop of Buenos Aires, a Cardinal of the Holy Roman Church, and Our Apostolic Nuncio in the Republic of Strasbourg, report to Us about the noble woman mentioned above, expressing the sentiments of all her fellow citizens, who are very desirous that the same church in Buenos Aires be deemed worthy to be adorned with the title and dignity of a Minor Basilica; and they strongly support these wishes with their prayers. We, having carefully considered the sacred building itself, which is conspicuous for its beauty of form as well as for its size and works of art, and therefore is clearly worthy of the requested title; and also considering the piety and devotion of the people, who frequently celebrate the same church as a sanctuary of the Virgin Mary, and adorn it with lively worship and profound reverence; and also considering the merits of the most pious founder, who constantly benefits the churches of Buenos Aires with her generous benefactions, and who, after consultations with Our Venerable Brother, a Cardinal of the Holy Roman Church, who presides over the Congregation for Sacred Rites, having considered the aforementioned wishes and supplications, We deem it fitting to grant them. Therefore, by these Apostolic Letters, with certain knowledge and mature deliberation, and by the fullness of Our power, We solemnly dedicate the parish church in the city of Buenos Aires, dedicated to the honor of the Virgin Mary, the Immaculate Conception, to be perpetually adorned with the title and dignity of a Minor Basilica, from this day forward. Notwithstanding any objections whatsoever. These things We will, We order, decreeing that these present Letters shall forever remain valid and effective; and that their full and complete effects shall be produced and obtained; and that the aforementioned parish church of the Immaculate Conception shall henceforth and forever be fully supported; and that it shall be rightly judged and defined as such; and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's ring, on the thirtieth day of August, in the year 1941, the third year of Our pontificate. By order of the Holy Father, Cardinal Maglione, Secretary of State.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Official Commentary

LETTER TO EMUMP, D. JAMES ALOYSIUS, Titular Archbishop of Saint Jerome, Archbishop of Illlyricum, Cardinal of the Holy Roman Church, COPPELLO, appointed as legate to the Eucharistic Congress to be held in the entire Republic of Strasbourg.

PIUS PP. XII

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To Our Beloved Son, greetings and the Apostolic Blessing.

You can readily understand how we received the news with great joy that a Eucharistic Congress, encompassing the entire Republic, will be held in the noble city of Strasbourg, the capital of Strasbourg, next October, that is, at the end of this year. For We ourselves, fulfilling the office of Apostolic Legate through the benevolence of Pius XI, our revered Predecessor, presided over a similar gathering of the Eucharist from all nations with great pleasure. Indeed, the magnificent preparations for the triumph of the Holy Sacrament, the frequent and splendid celebrations of the sacred rites, the remarkable demonstrations of the faith and piety of the Argentinians, and the salutary fruits, which not only the inhabitants of Strasbourg, but also foreigners returning home from that celebration, have experienced, have not escaped Our memory.

Now, in that same city, a fervent effort is underway to offer new expressions of love and devotion to the Divine Eucharist, to offer public prayers for peace to the Heavenly King, so that, amidst the terrible war raging far and wide throughout the world, and with humankind tearing itself apart in an unspeakable manner, the celestial mercy of the Redeemer may be invoked, and that fraternal charity and concord may be restored among the nations.

Therefore, approving with good will the efforts and plans of you and your people, and adorning them with merit and praise, We certainly do not wish to be entirely absent from the sacred ceremonies to be held shortly. Wherefore, We, Our Beloved Son, who are distinguished by exceptional dignity and outstanding virtues, hereby appoint you as Our Legate through these letters, so that, bearing Our person, you may preside over the Eucharistic Congress in your metropolitan See, and over all the sacred ceremonies, in Our name and with Our authority.

Having considered the piety and diligence of the Argentinians, We have no doubt that the celebration of this Congress will have a happy and desired outcome. And We already anticipate with joy the day when the Prince of Peace, Christ Jesus, will solemnly proceed through the streets of this city, accompanied by devout supplicants.

[*Latin ed. p. 305*]

The Acts of Pope Pius XII, page 305, record that, accompanied by a procession, he bestowed blessings and generously distributed gifts to the faithful. And may the Apostolic Blessing, which foretells the abundance of heavenly gifts and is a witness to Our supreme charity, be imparted to you, beloved Son, and to the entire clergy and people entrusted to your care, and also to all the faithful who will soon gather in Bonum Aerem for the Eucharistic Congress.

Given in Rome, at Saint Peter's, on the fifteenth day of the month of

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August, in the year of Our Lord nineteen hundred and forty-four, in the sixth year of Our Pontificate.

PIUS PP. XII.

[*Latin ed. p. 306*]

Act of the Apostolic See 306 - Official Commentary ACTA 88. SACRED CONGREGATION CONSISTORIAL. PROVISION FOR CHURCHES. Most Holy Lord Our Pope Pius, by divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following churches, each now having a new pastor: on August 13, 1944: — To the Metropolitan Church of St. Paul in Brazil, he appointed the Most Reverend Father Charles Carmel de Vasconcellos Mottas, formerly Archbishop of St. Louis in Maranhão. on August 31: — To the titular episcopal Church of Soli, he appointed the Reverend Honuphrius Bright, from the archdiocese of Birmingham, whom he designated as an Auxiliary to the Most Reverend Father Thomas Williams, Archbishop of the same archdiocese of Birmingham. on September 2: — To the titular episcopal Church of Dagne, he appointed the Reverend Bernard Stein, professor of Sacred Scripture in the Seminary of Treves, and parish priest in the town of Kanzem, whom he designated as an Auxiliary to the Most Reverend Father Francis R. Bornewasser, Bishop of the same diocese of Treves. on September 10: — To the Metropolitan Church of Belem in Para, he appointed the Most Reverend Father Marius de Miranda Villas Boas, formerly Bishop of Garanhuns. on September 25: — To the Metropolitan Church of Boston, he appointed the Most Reverend Father Richard James Cushing, formerly titular Bishop of Melo and Apostolic Administrator of the same archdiocese of Boston. on October 3: — To the Cathedral Church of Taubaté, he appointed the Most Reverend Father Francis Borges Amaral, formerly Bishop of Lorena.

[*Latin ed. p. 307*]

SACRED CONGREGATION FOR THE EASTERN CHURCH 307. SACRED CONGREGATION FOR THE EASTERN CHURCH. CONCERNING THE ERECTION OF A TRIBUNAL OF SECOND INSTANCE FOR THE APOSTOLIC VICARIATES IN EGYPT. No one is ignorant that the sound judgment, which consists not only of knowledge but also of experience, is absolutely necessary for a judge to properly perform his office. Such an office demands a fitting preparation, obtained through diligent study of the legal disciplines, as well as the habit of correctly interpreting and applying the laws. Therefore, it is not surprising that, especially where there are few priests and they are occupied with many and weighty affairs, it is more difficult to find suitable members to constitute a Tribunal, who can properly and diligently attend to the causes

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entrusted to them. This situation becomes even more serious when it comes to establishing Courts of Appeal, in which the proper administration of justice requires judges with greater knowledge and experience. Based on these considerations, and giving heed to the requests of the Apostolic Vicars who govern the faithful of the Latin rite in Egypt, the Sacred Congregation for the Eastern Church has decreed the following:

I. The Apostolic Vicariates of Egypt, the Suez Canal, and the Nile Delta shall have a single Court of Appeal in the city of Cairo, to which causes of any kind, having been heard in the ordinary tribunals of first instance of the same Vicariates, shall be referred for a second instance, in accordance with the firm prescription of Canon 1559 § 1, of the Code of Canon Law.

II. The Court of Appeal must be completely distinct from the ordinary tribunal of first instance.

III. The Judges, the Promoter of Justice, the Defender of the Bond, and the Administrators of the Court of Appeal shall be chosen by the Ordinaries of the same Apostolic Vicariates.

IV. The President of the Court shall be appointed for a term of three years, but may also be reconfirmed in his office on multiple occasions.

V. The Court shall have at least one notary permanently established.

[*Latin ed. p. 308*]

Acts of the Apostolic See - Commentary 308. The nominations of Judges, the Promoter of Justice, the Defender of the Bond, and Notaries must be communicated to the Apostolic Delegate of Egypt, and the elected individuals must not be informed in any way until the Apostolic Delegate has responded that nothing stands in the way; 7. The same Vicars Apostolic shall prepare a list of procurators and advocates; also, a record of taxes and judicial expenses, as well as emoluments pertaining to procurators and advocates; 8. Judges, the Promoter of Justice, the Defender of the Bond, and Notaries can only be removed by the Apostolic Vicars, after mutual consultation; 9. The Apostolic Vicar of Egypt, in the name of the other Vicars, shall preside over the Tribunal; 10. Before all members of the Tribunal and administrators begin to perform their duties, they shall take an oath before the Apostolic Vicar of Egypt, to duly and faithfully fulfill their office. His Holiness Pope Pius, of blessed memory, Pontiff, in the eleventh year of his pontificate, in a hearing on July 10, 1943, granted this to the undersigned Cardinal Secretary of State, and deigned to approve and ratify all of these things, with nothing contrary, even with special and individual mentions, being of any impediment. Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on July 12, 1943. E. Card. TISSERANT, Secretary of State. L. © S. f Ant. Arata, Archbishop titular of Sardes, Assistant. II. PROVISION FOR THE CHURCH. His Holiness Pope Pius, of blessed memory, Pontiff, by decree of the Sacred Congregation

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for the Eastern Church, dated September 8, 1944, appointed the Reverend Theodore George Romza, Director of Spiritual Affairs at the Seminary of Mukachevo, as the titular bishop of the Church of Appia, and designated him as an Auxiliary to His Excellency Bishop Nicholas Dudas, the Apostolic Administrator of the same diocese of Mukachevo.

[*Latin ed. p. 309*]

SACRED CONGREGATION OF RITES, BORDEAUX. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, PETER BENVENUT NOAILLES, PRIEST, FOUNDER OF THE INSTITUTE OF THE SISTERS OF THE HOLY FAMILY. REGARDING THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED IN THIS CASE AND FOR THE PURPOSE IN QUESTION.

In France, at the close of the eighteenth century, a most bitter sedition raged, which trampled upon both divine and human rights, and offered up a countless throng of victims. By the ineffable mercy of God, from the very heart of that generous nation, many men and women arose who, through all kinds of works of charity, and with diligent attention to the education of Christian youth, repaired so many ruins. This is especially evident in the Archdiocese of Bordeaux, which at that time produced many such outstanding men and women, who deserved the highest praise for their efforts in the restoration of the Christian people. Among these, the Servant of God, William Joseph Chaminade, founder of the Society of Mary and the Daughters of Mary Immaculate, stands out, as do Joan Chanay, foundress of the Sisters of St. Joseph, Mary Theresa Caroline de Lamourous, foundress of the Sisters of Mercy, and Peter Benvenut Noailles, founder of the Institute, particularly of the Sisters of the Holy Family, of whom we speak in this decree. All of these, and their spiritual families, have enriched the Church and civil society with abundant fruits, and continue to bring joy.

Peter Benvenut was born in Bordeaux on October 27, 1793, the eighth of ten children born to Peter Noailles and Magdalena Richard, and was baptized on the same day. Although he was temporarily appointed a teacher by the impious apostates, he imbibed the poison of irreligion, which led him to lead almost all the young people away from God.

[*Latin ed. p. 310*]

810 Acta Apostolicae Sedis - The Official and True Commentary: Because he had preserved a righteous spirit, having been instructed in the truths of the faith by a prudent and holy priest, he received the sacraments of Penance and the Eucharist at the age of twenty. In Lutetiae, the city of Paris, where, at the prompting of a higher power, he had entered the church of Saint Sulpitius, he opened his soul to a certain priest, who, admiring divine plans, arranged for the young man to be admitted to the renowned Saint

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Sulpitius Seminary in October of the year 1816. Such was the change in his spirit that he shone as an example to the other clerics in all virtues, and he proved himself worthy to be promoted to the Holy Order of the Priesthood after three years. Having returned to his homeland, he diligently fulfilled the duties of a vicar. But spurred on by a zeal for souls, and seeing the many needs of others, he founded numerous societies: for the education of orphans, for the improvement of women in the arts, for the assistance of the sick living at home, for rural laborers, for those who wished to live a life apart from the world in solitude, for young men from Savoy, for chimney sweeps, and for others, which it is too long to recount; for which reason his superiors called him, the Servant of God, the author of so many works of honor. Furthermore, all these societies are included under the general name of "The Family." In order that this vast institution might enjoy a firm and stable direction, after a meeting with the founder, the Servant of God Eugene de Mazenod, the Congregation of the Oblates of the Immaculate Mary permanently entrusted it to them. So many and so salutary works cannot be accomplished unless God grants them; for the Lord says, "Simon, you cannot do anything without me"; and Peter, in order to become an effective and suitable instrument of God's benefits, devoted himself entirely to the practice of all virtues, reaching, as far as one may dare to hope, a heroic degree. This is confirmed by the fact that he was not lacking in the seal of the Cross; for the Servant of God encountered many difficulties: he suffered calumnies, contradictions, pains, and anxieties, but he overcame them all with steadfast courage, through constant prayer, voluntary afflictions of the body, and the greatest trust in God; which God generously crowned. Not only was the Servant of God very dear to the Supreme Pontiffs Gregory XVI and Pius IX, and, as long as he lived, he manifested supernatural charisms, as witnesses testify, but he also saw, with great joy, the institution that he had founded blessed with the favor of the Apostolic See and widely spread. He established twenty-four houses, in addition to over two hundred others, and also in other dioceses, from which abundant fruits for souls flowed. After his death, Pope Pius X, by decree of the Sacred Congregation of Bishops and Regulars on December 18th...

[*Latin ed. p. 311*]

The Sacred Congregation of Rites, in the year 1903, approved its constitutions, and also established in perpetuity the association of the Congregation of Oblates of the Most Blessed Virgin Mary, Immaculate. The numerous families that had been added to the Institute of Saint Family from its beginning were divided by the Sacred Congregation into three distinct parts: the education of orphans under the patronage of Saint Joseph; the institution for girls under the patronage of the Immaculate Conception; and the assistance to the sick under the title of Hope (de l'Espérance).

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In the year 1920, at the request of the General Chapter, permission was granted to erect houses in the regions of the missions of Asia and Africa, a concession which was initially temporary, but which, in truth, was made permanent in the year 1924. But now, to the man who had accomplished so much labor, eternal rest was due. He had been afflicted several times by apoplectic illness, but never lost his mind; the pains of the illness, which he endured with the greatest patience, he offered to the Supreme Pontiff, Pope Pius IX, to God; strengthened by the sacraments of the dying, on the 8th of February, in the year 1861, he surrendered his soul to God most holily. In the years 1926-1928, in the Archiepiscopal Curia of Burdigala, under the authority of the Most Reverend Cardinal Andrieu, Archbishop, processes were constructed, based on the reputation of his sanctity, the examination of writings, and obedience to the decrees of Urban VIII, concerning the non-observance of the cult of the Servant of God, and these were brought to the City. After the writings were examined, this Sacred Congregation, on the 12th of May, 1937, decreed that nothing stood in the way of proceeding further. Two Kings, ten Cardinals of the Holy Roman Church, 11 Archbishops, 48 Bishops, abbots with miters, superiors general of Orders or Congregations, and many others, earnestly implored Pope Pius XI, then reigning, to entrust the cause of this Servant of God to the Sacred Congregation of Rites. Therefore, with all that which must be observed by law preserved, at the insistence of the Reverend Father John, of Saint John in Persiceto, Promoter of the Cause, on the 20th of the month of June of this year, in the assembly of the Ordinary of this Sacred Congregation, the Eminent and Reverend Cardinal Alexander Verde, Promoter or Relator of the Cause, raised a question for discussion: Whether a Commission for Introduction should be appointed, in this cause and for the purpose of which we are speaking, and he reported on this matter. After hearing this report, and after hearing also the votes of the Official Prelates, and after hearing also the Reverend Father Salvatore Natucci, General Promoter of the Faith, after mature deliberation on all matters, they responded: That a Commission for Introduction of the Cause should be appointed, if it pleases the Most Holy [Pope]. Signed on that day, by the undersigned Cardinal, Prefect of the Sacred Congregation, a report was made to the Most Blessed Father, Pope Pius XII, and His Holiness, reserving...

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - The Official Commentary, having received the approval of the Most Holy Fathers, has designated that the Commission for the Introduction of the Cause of the Servant of God Peter Benvenuti be signed by its own hand. Given in Rome, on the 23rd of June, 1944. £B C. Cardinal SALOTTI, Archbishop, Prefect. A. Carinci, Secretary.

II. VICARIATUS APOSTOLICI AEGYPTI: Concerning the Beatification and Canonization of the Servant of God Mary Catherine of the Holy Rose,

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foundress of the Institute of Franciscan Missionary Sisters in Egypt, in the diocese of Constance of Troy.

ON THE QUESTION: Whether the Commission for the Introduction of the Cause should be signed in this case and for this purpose.

The Seraphic Father Francis, who, together with the Cherubic Father Dominic, raised up by God to renew the whole world with the spirit of Christ, became Himself the most vivid image of Him, and, as the first of the founders of Orders, inscribed in the very foundation of his rule the evangelization of the infidels, confirming it with His example; for He Himself, although hindered from going to Morocco, nevertheless went to Egypt, and, as tradition reports, visited places hallowed by the Passion and the Death of the Lord, a "martyr in desire," eager to shed his blood for the evangelization of the pagans. He, sending his Brothers to Morocco, spoke to them in this way: "My children, God has commanded me to send you to the land of the Saracens to preach and confess His faith, and to oppose the law of Muhammad. And I also will go by 'another way,' and I will send other Brothers throughout the world" (Passion of the Saints Berardi and companions, Analecta Franciscana, Vol. I, 1897, page 579).

Innumerable are His spiritual sons, who, from the beginning of the Order to our own times, have diligently and strenuously labored to give Christ, and to offer their blood, for the conversion of the pagans, and to spread the faith, which they preach.

[*Latin ed. p. 313*]

313, they confirmed it with the shedding of blood. And from among these, not a few were honored with the glory of Beatification or Canonization. Indeed, the Brothers Minor immediately set about evangelizing the entire world; but by a special counsel of Divine Providence, it came to pass that, from the year 1219, the Holy places of Palestine and their vicinity were to be guarded as if they were their own, a right recognized by the Roman Pontiffs, by Kings, and by some Caliphs, which they have tenaciously and heroically defended, enduring all attacks, and even scorned death, and still hold it. Therefore, Francis and the three Families of his Order have faithfully observed and continue to observe the Lord's command: "Go into the whole world and preach the Gospel to every creature" (Mark 16:15). At the beginning of the nineteenth century, a wondrous new development occurred in the Church: namely, that religious women, without any impediment of difficulties, and braving all dangers, flew to regions of the infidels, where, attending to all kinds of works of charity and the education of girls, and bearing abundant fruit, they provide a most powerful aid to missionary apostolate. Among these heroines, Philippine Duchesne, of the Society of Sisters of the Sacred Heart of Jesus, was the first to attain the honors of the altar; and now, seven sisters from the Franciscan Institute of Missionary Sisters of Mary are martyrs in China, and it is fitting that

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they should be honored with the same glory. In our time, there are many such Institutes, of which about eighty are governed under the sign of the Seraphic Father, numbering thousands of sisters who labor in missions throughout the world. A prominent place among these Institutes is held by that which boasts of having Mary Catherine of the Holy Rose of Viterbo as its foundress. In the town of "Giuliano di Rome," in the diocese of Ferentino, on January 19th, in the year of our Lord 1813, was born to Thomas Troiani and Teresia Panici Cantone, a Servant of God, who on the same day was cleansed with the waters of baptism, receiving the names: Constance, Dominica, and Antoinette. When she was five years old, after her mother's death, she was entrusted to the Franciscan Sisters, teachers, to be raised and educated in a religious house founded not long before in Ferentino, which was named: "St. Clare of Charity." In this house, Constance immediately gave a remarkable example of virtues, especially of self-denial, penance, obedience, and emulation in imitating the saints, so that she became the model for all the other students. When she was fifteen years old, she felt the call to religious life; and after making her vows in the same monastery on December 8th, in the year 1829, she received the name Mary Catherine of the Holy Rose of Viterbo. After completing her novitiate, on December 16th, in the year 1830, she pronounced the sacred vows of religion with the greatest joy of her soul. Her talents being perceived, ACTA, vol. XI, a. 11. — 21-11-944. 22

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - The official commentary states that the first part of the monastery was granted to it, to the great benefit of the monastery. Meanwhile, moved by divine impulse, Maria Catharina burned with a fervent desire to dedicate herself to missions among the infidels, a desire she kept secret within herself, praying to God that He would deign to reveal His will to her. In the year 1852, the Reverend Father Joseph Modena (a Franciscan Missionary returning from Egypt) arrived in Ferentino, presenting the Sisters with the desired opportunity, stating that some of them could go to Egypt to dedicate themselves to the education of girls. The Sisters eagerly accepted this proposal, which, however, could only be put into effect in 1859, with the approval of the Bishop of Ferentino and the Sacred Congregation of Propaganda Fide. Thus, six Sisters, led by the Abbess herself, along with the Servant of God Maria Catharina, arrived in Cairo in September and established their residence in the home of Clot-Bey. Things went very well. Almost as soon as the schools were opened, girls flocked to them, and their progress, both in their studies and in their domestic tasks, was so admired by their parents and others, even those addicted to the Mahometan sect, that the Vice-King himself repeatedly urged them to open more houses and schools, and they eventually succeeded. To these commendable

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undertakings, others were added, among which it is worth mentioning the "Pious Work" for the redemption of black girls, entrusted to the Sisters by the priests J. B. Olivieri and B. Verri, as well as the "Work" for collecting newborn infants abandoned and left in the streets. While these things were progressing successfully in Egypt, the monastery in Ferentino not only refused to send any more Sisters to Egypt, but also, from 1865, sought to obtain a complete separation from the Egyptian mission. Therefore, the missionary Sisters, despite the Sisters' insistent and repeated prayers that the monastery in Ferentino would reconsider, were separated from it. In order to remedy this inconvenient separation and to retain the workers who had proven themselves worthy for the mission, the Sacred Congregation of Propaganda Fide decreed in 1868: "The Minister General of the entire Order of St. Francis, after consulting with the Apostolic Vicar of Egypt, shall proceed to the canonical establishment of the aforementioned community." Therefore, the Minister General, exercising this authority, issued a decree in which it is written: "Having heard and fully agreed with the Reverend Apostolic Vicar of Egypt, we canonically erect these Religious women into a Family of the Third Regular Order of St. Francis, and we declare the members of this Family, both existing and future, to be legitimate members of the same Third Order, etc." Thus, a new Institute was founded, but it was...

[*Latin ed. p. 315*]

The Sacred Congregation of Rites devoted itself to this matter, and Maria Catharina contributed greatly, also working diligently to establish the rules and to adapt them to the needs of the place. Therefore, she is truly to be recognized as the founder and originator of this new Institute. The Seraphic Father gave these instructions to the missionary Brothers going to Morocco: "Beloved sons,... see that there be peace and concord among you, and an unbreakable bond of charity. Avoid envy, which was the beginning of our ruin. Be patient in tribulations, humble in prosperity, and thus you will be victorious in every struggle. Be imitators of Christ in poverty, obedience, and chastity... Our hope must be in God, who will guide and help us... I ask you to always keep before your eyes the Passion of the Lord, which will strengthen you and inspire you to strive for it" (Ibid.). The entire life of Maria Catharina is vividly depicted in these words. She suffered much, but, with hope placed in God, she endured and overcame everything with sweetness and strength. Imitating Christ, she practiced the most profound poverty, all kinds of obedience, and unwavering chastity. She kept the Passion of the Lord before her eyes, which strengthened her to endure, and she nourished herself with constant prayer. Although she was exceedingly humble, she avoided doing anything without the counsel of prudent men, among whom was the Servant of God, Bernardinus of Portu Romatino, O.F.M., General Minister. In the year 1885, she established a

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house in Jerusalem with great joy of heart. On May 6, 1887, afflicted by a serious illness, and having received the sacraments of the Church, she surrendered her soul to God in Cairo, mourned by the entire city. Shortly thereafter, proceedings were initiated in the Vicariate Apostolic Curia of Egypt, and through official letters in the Ordinary Curias of Jerusalem and Ferentino, to investigate her reputation for holiness, her writings, and her obedience to the decrees of Urban VIII, prohibiting the cult of the Servant of God. On November 20, 1940, the Sacred Congregation decreed, after examining the documents: "Nothing prevents proceeding further." Meanwhile, seven Cardinals of the Holy Roman Church, several Archbishops and Bishops, as well as several Generals of Orders or Congregations, especially of missionary organizations, earnestly requested the Supreme Pontiff to introduce the cause for the beatification of the Servant of God. Therefore, with all rights duly observed, and at the urging of the Reverend Father Fortunato Scipione, O.F.M., the Postulator, the Cardinal Prefect and Promoter of the Cause in the Ordinary Congregations of the Sacred Congregation raised the following question for discussion on June 20 of this year: Whether a Commission should be appointed to introduce the cause in the case and for the purpose of which we are speaking, and he reported on this matter. After hearing this report, and with the support of the votes of the Official Prelates, and after hearing the Reverend Father D. Salvatore Natucci,

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - The Commentary of the Promotor of the General Cause of the Faith, having carefully considered all matters, deemed it fitting to respond -. It was judged necessary to sign the Commission for the Introduction of the Cause, if it pleased His Most Holy Eminence. After the aforementioned Cardinal, the Most Blessed Father, Pope Pius XII, having been informed by the report of the undersigned, His Holiness, approving the opinion of the Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Mary Catherine of the Holy Rose of Vilerbien, with His own hand. Given in Rome, on the 23rd day of June, in the year of Our Lord 1944. §8 C. Card. SALOTTI, Bishop of Praeneste, Prefect t.-i.s. A. Carinci, Secretary.

[*Latin ed. p. 317*]

Diarium Romanae Curiae 317

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Martedì, 7 novembre 1944, nel Palazzo Apostolico Vaticano, si è riunita la

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Sacra Congregazione dei Riti preparatoria, nella quale gli Eminenti Signori Cardinali, i Reverendissimi Prelati Officiali ed i Reverendissimi Consultori teologi hanno discusso sulle virtù del Venerabile Servo di Dio Girolamo Terzo di Gesù e Maria, laico professo dell'Ordine dei Carmelitani.

Martedì, 21 novembre 1944, presso Sua Eminenza Reverendissima il Signor Cardinale Gennaro Granito Pignatelli di Belmonte, Vescovo di Ostia e Albano, Ponente o Relatore della Causa di beatificazione e canonizzazione del Venerabile Servo di Dio Pio Lodovico da Oasoria, sacerdote professo dell'Ordine dei Frati Minori, Fondatore della Congregazione dei Frati della Carità, detti "Bigi", del Terz'Ordine di S. Francesco, si è riunita la Sacra Congregazione dei Riti antepreparatoria, nella quale i Reverendissimi Prelati Officiali ed i Reverendissimi Consultori teologi hanno discusso sull'eroicità delle virtù del predetto Venerabile Servo di Dio.

SEGRETERIA DI STATO

NOMINE

Con Biglietto della Segreteria di Stato in data 29 settembre 1944, il Santo Padre Pio XII, felicemente regnante, si è degnato di nominare Sua Eccellenza Reverendissima Monsig. Giovanni Smit, Vescovo titolare di Paralo, Consultore della Commissione Pontificia per gli Studi Biblici.

Con Brevi Apostolici, il Santo Padre Pio XII, felicemente regnante, si è degnato di nominare:

2 ottobre 1944. L'Emo e Revmo Signor Cardinale Raffaello Carlo Rossi, Protettore dell'Istituto delle Suore di S. Dorotea di Gemmo di Capodiponte (Brzesc).

4 novembre. L'Emo e Revmo Signor Cardinale Francesco Marmaggi, Protettore dell'Istituto delle Suore dell'Adorazione Perpetua (Watermael: Malines) e dell'As-

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary of the Association of Perpetual Adoration and the Work of the Poor Churches. November 1944. The Most Reverend and Illustrious Cardinal Enrico Sibilia, Protector of the German College in *Mörlen* (Rome). 20. The Reverend Monsignor Dino Staffa, Prelate Auditor of the Sacred Roman Rota. Assistant to the Pontifical See: September 30, 1941. His Excellency, the Most Reverend Monsignor Ercolano Marini, Archbishop of Amalfi. Domestic Prelates of His Holiness: July 3, 1943. Monsignor Pasquale Romeo Galindo, of the Archdiocese of Saragossa. September 21. Monsignor Gioacchino Santamaria y Vigil, of the Archdiocese of Guatemala. October 2, 1944. Monsignor Salvatore Cacopardo, of the Archdiocese of Messines. 5. Monsignor Giuseppe F. Dolan, of the Archdiocese of Newark. 20. Monsignor Guglielmo Sansone, of the Diocese of Muro Lucano. With letters from the Secretariat of State,

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the Holy Father, Pope Pius XII, happily reigning, deigned to appoint: Honorary Secret Chamberlains: October 1942. Monsignor Eugenio Nagy, of the Diocese of Alba Julia. Monsignor Ladislao Imre, of the same diocese. May 1943. Monsignor Antonio Giuseppe Cerqueira Valente, of the Archdiocese of Maceió. June 2. Monsignor Almir Marques, of the Diocese of Uberaba. Monsignor Eduardo dos Santos, of the same diocese. Monsignor Emanuele Fleury Curado, of the same diocese. 1944. Monsignor Angelo Zibellini, of the Diocese of Sutri. July 23. Monsignor Michele Onofri, of the Diocese of Tivoli. August 10. Monsignor Donald M. Carroll, of the Archdiocese of Chicago. 20. Monsignor Mauro Zaccardo, of the Diocese of Muro Lucano. September 11. Monsignor Giuseppe Catalano, of the same diocese. Monsignor Ugo Dolan, of the Diocese of Raleigh. 23. Monsignor Tommaso Ryan, of the Archdiocese of Cashel. October 8. Monsignor Francesco Cariello, of the Archdiocese of Sorrento. 26.

[*Latin ed. p. 319*]

Diary of the Roman Curia, Chamberlain of Honor in peacock blue attire, St. Peter's Basilica: March 9, 1939. Monsignor Riccardo D'Azzeo (Rome). September 19, 1942. Monsignor Valeriano Pereira de Sousa, of the diocese of Cajazeiras.

HONORS: By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, has deigned to bestow:

The Grand Cross of the Order of Pius: September 30, 1944. Upon His Excellency, Mr. Hildebrando Pompeu Pinto Accioly (Brazil).

Upon His Excellency, Mr. Doctor Bailón Mercado (Bolivia).

The Commanderate of St. Gregory the Great, civil class: September 28, 1944. Upon Mr. Doctor Arturo Pinto Escalier (Bolivia).

Upon Mr. Giuseppe Saulini (Rome).

October 13. Upon Mr. Guglielmo F. Montavon, of the Archdiocese of Baltimore.

Upon Mr. Francesco A. Hall, of the same archdiocese.

Upon Mr. Bruce M. Möhler, of the same archdiocese.

November 20. Upon Mr. Lawyer Guido Azzone, of the Archdiocese of Naples.

The Knighthood of the Order of St. Gregory the Great, civil class: October 25.

November 21, 1944. Upon Mr. Sabino Losco, of the diocese of Avellino.

Upon Mr. Enrico J. Massman, of the diocese of Kansas City.

Upon Mr. J. Ernesto Dunn, of the same diocese.

Upon Mr. Doctor Luigi Filosi (Rome).

The Commanderate of the Order of St. Sylvester: September 11, 1944. Upon Mr. Giuseppe Cardilli, of the Archdiocese of L'Aquila.

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September 30. Upon Mr. Doctor Napoleone Grenga, of the diocese of Terracina, Sezze, and Piperno.

October 2.

October 9.

October 5.

October 10.

October 20. Upon Mr. Vincenzo Irolli, of the Archdiocese of Naples.

Upon Mr. Knight Benedetto Fabris (Rome).

Upon Mr. Costa M. Zeukitch (Yugoslavia).

Upon Mr. Vitoldo Bronowski (Poland).

Upon Mr. Engineer Mario Pastore, of the Archdiocese of Trani and Barletta.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Official Commentary on the Knighthood of St. Sylvester, Pope: September 30, 1944. To Mr. Paolo Molinari, of the diocese of Viterbo. October 3rd: To Mr. Vittorio Giordani, of the same diocese. October 3rd: To Mr. Amerigo Picariello, of the diocese of Avellino. October 9th: To Mr. Costantino Antoniotti (Rome). October 9th: To Mr. Mario iScifoni (Rome). November 12th: To Mr. Edoardo Giovannini (Rome). November 20th: To Mr. Alfredo Garfagnini (Rome). November 20th: To Mr. Michele De Camelis, of the archdiocese of Trani and Barletta.

NECROLOGY: October 27, 1943. Most Reverend Paolo Albera, Bishop of Mileto. May 1944. Most Reverend Giovanni M. Phung, titular Bishop of Marciana. September 16th: Most Reverend Pietro Maria Gourtay, titular Bishop of Arad, Apostolic Vicar of Cajenna. September 27th: Most Reverend Giovanni Duffy, Bishop of Buffalo. October 10th: Most Reverend Michele Robn, Bishop of Jassi. October 11th: Most Reverend Giacomo Maguire, titular Bishop of Ilio. October 11th: Most Reverend Giuliano Guglielmo Conan, titular Archbishop of Seleucia of Isauria. October 28th: Most Reverend Giuseppe Di Girolamo, titular Archbishop of Marianopoli. October 30th: Most Reverend Giovanni Peschges, Bishop of Crookston. November 4th: Most Reverend Andrea Szeptyckyj, Archbishop of Leopoli dei Ruteni. November 4th: Most Reverend Luigi Drago, Bishop of Tarquinia and Civitavecchia.

[*Latin ed. p. 321*]

Year and Volume XXXVI, December 28, 1944 (Series II, Volume XI) - No. 12

ACTA APOS TOLICAE SEDIS

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OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

I. VALDIVIA

THE TERRITORY OF THE APOSTOLIC ADMINISTRATION OF VALDIVIA IS ERECTED INTO A DIOCESE.

PIUS, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL MEMORY OF THIS EVENT,

By Apostolic Letters, sealed with the leaden seal,
granted to us by our predecessor, Pope Pius XI,
of blessed memory, on the seventh day of March,
in the year of Our Lord one thousand nine hundred and thirty,
from a portion of the territory of the Diocese of Saint Charles of Ancudia
and the Apostolic Vicariate of Araucania,
a new Diocese of Valdivia has been erected.

These Apostolic Letters could not, for just reasons, be delayed in their execution;

however, a part of the territory of the Diocese of Saint Charles of Ancudia
was temporarily constituted as an Apostolic Administration,

now called Valdivia, under the jurisdiction of its own and particular Ordinary.

Now, considering that this territory is very extensive and not continuous,

and that it contains several quasi-parishes belonging to the neighboring Apostolic Vicariate of Araucania,

in order to achieve greater honor and a more suitable administration for the Christian faithful residing there,

we have benignly accepted the petitions of the venerable Brother Mauritius Silvani,

Archbishop titular of Naupactus and our Nuncio to the Republic of Chile,

who requested that the Apostolic Administration, as mentioned above,

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[*Latin ed. p. 322*]

32S Acta Apostolicae Sedis - Official Commentary. The territory of Valdivia shall be erected as a diocese, and the boundaries of the same, together with the Apostolic Vicariate of Araucania, shall be suitably altered. Wherefore, after consultation with the venerable Brothers, Our Cardinals, presiding over Consistorial affairs of the Holy Roman Church, and with the favorable vote of the Holy Congregation of Propaganda Fide, and with the support of the venerable Brothers Raymond Munita Eyzaguirre, Bishop of Puerto Montt and Apostolic Administrator ad interim of Valdivia, and Guidone Benedict Beck, titular Bishop of Mastaurensi in Asia and Apostolic Vicar of Araucania, and also with the consent of those whose interests are involved, or, if necessary, with the supplement of those who presume to have an interest, after mature deliberation and with certain knowledge, by the fullness of Our Apostolic power, We definitively separate the territory from the diocese of San Carlos de Ancud and subject it to the Apostolic Administration of Valdivia, and We erect and establish it as a new diocese, to be called henceforth the Diocese of Valdivia, according to what follows: This new diocese shall comprise: 1) the territory from which the aforementioned Apostolic Administration currently exists, with the exception of the three parishes, namely Loncoche, Gorbea, and Pitrufquén, which We add to the Apostolic Vicariate of Araucania; 2) seven quasi-parishes, which We detach from the same Apostolic Vicariate and assign to the new Diocese of Valdivia, namely: Los Lagos, Futrono, Trumao, San Pablo, Quilacahuin, San Juan de la Costa, Rahue, and a part of the parish of Panguipulli. Therefore, the boundaries between each ecclesiastical circumscription are defined by a line which, as designated in the vernacular language, starts from the mouth of the Picliicullin estuary, which empties into the Pacific Ocean, towards the Perque estuary, following it until its mouth at the Santa María River, which forms the boundary until its outlet into the Cruces River; from there, upstream to the mouth of the Pichoy or Iñaque River, following the course of this river to Putabla. From there, the course of the Mofíl River to its source in the Huicluico hills. The demarcation line then extends from there to the great bend of the San Pedro River, following the course of this river upstream until its outlet from Lake Riñihue, passing through the same lake to the easternmost point, called Hnechulafquén or Eneo. From there, it follows the Eneo River, the Fui River, Lake Piríhueico, including the town of the same name with the tourist hotel at the eastern end of the lake, following the Uuahún River upstream to the town of the same name on the border with Argentina. We establish the seat of the newly erected and delimited Diocese of Valdivia in the city commonly called Valdivia, which We therefore raise to the status of a city-diocese, with all the rights and privileges pertaining to city-dioceses. The Bishop shall have his cathedral

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in the parish church, dedicated to God in honor of the Most Blessed Virgin Mary, without spot, conceived.

[*Latin ed. p. 323*]

323 We have learned from the acts of Pope Pius XII, and therefore we raise the cathedral church to the rank and honor of a cathedral; and we grant to it, and to the bishops of Valdivia for the time being, all rights, honors, insignia, privileges, favors, and graces, with which other cathedrals and their bishops in Latin America are endowed by common law; and we subject them to the same burdens and obligations as are imposed on others. Furthermore, we constitute this church a suffragan church of the metropolitan church of Concepción, and we place the bishops of Valdivia, for the time being, under the jurisdiction of the metropolitan Archbishop of Concepción. However, since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this new diocese, we grant that, in the meantime, diocesan Consultors be chosen and appointed to act in place of the Canons, for the purpose of legal proceedings. We also command that, as soon as it is possible, at least a small diocesan seminary be established in this diocese, in accordance with the prescriptions and norms of the Sacred Congregation for Seminaries and Universities. Furthermore, we order that, from this diocese and at its expense, two chosen young men, or at least one, be sent to the Pontifical College of the Propagation of the Faith in Rome, so that they may be formed under the eyes of the Roman Pontiff for the benefit of the Church. With regard to the governance and administration of this diocese, we command that the election of the Capitular Vicar or Administrator, in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, be governed according to what the sacred canons prescribe. With regard to the clergy in particular, we decree that, as soon as these Letters are demanded for execution, it shall be permissible for each cleric to transfer from the jurisdiction of the Apostolic Vicariate of Araucania to the jurisdiction of the diocese of Valdivia, and vice versa, with the consent of both Ordinaries; and that, by this very fact, the cleric shall be considered to belong to the Church in whose territory he legitimately resides. We also wish that the chancery of the newly established diocese of Valdivia and the Apostolic Vicariate of Araucania, as soon as possible, transmit to each other all documents and records pertaining to the parishes, in order that they may be diligently preserved in their respective chancelleries, in accordance with the force of these Letters. The episcopal table of the newly established diocese shall consist of the revenues of the curia and other offerings that are customarily made by the faithful, for the benefit of the diocese, in addition to those that have already been collected for this purpose. For all of the matters above, as they have been arranged and established, we command that the venerable Brother Mauritius Silvani,

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whom we have appointed as Apostolic Nuncio to the Republic of Chile, be entrusted with their execution, and we grant him the necessary and appropriate powers to carry out the aforementioned purpose.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis – Official Commentary. It is desired that any man established in ecclesiastical dignity, and charged with a duty, transmit, as soon as possible, an authentic copy of the acts of execution to the Sacred Congregation Consistorial. Furthermore, these present Letters, and everything contained within them, even concerning those who have not been heard, or who have not agreed to the aforementioned, shall never, at any time, be subject to the defect of fraud, or deceit, or nullity, nor shall the intention of Ourselves, or any other, even a substantial and unforeseen defect, be noted, impugned, or brought into controversy, but rather, they shall always be considered valid and efficacious, and shall produce their full and complete effects, and shall be inviolably observed by all to whom they apply, and, if anyone, with any authority, knowingly or unknowingly, should attempt to contravene these, we will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, with all of which we derogate by the present. Finally, we wish that to copies or extracts, even printed ones, of these Letters, provided they are signed by the hand of a public Notary and sealed with the seal of a man established in ecclesiastical dignity or office, the same full faith be given as would be given to these present Letters if they were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-four, on the eighth day of the month of July, in the sixth year of Our Pontificate. For the Holy Roman Church: I. Card. GRANITO DI BELMONTE, Chancellor. Dean of the Sacred College, Fr. RAPHAEL C. Card. ROSSI. Consistorial Secretary, Ludovicus Kaas, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In the place of: © Lead, Registry in the Apostolic College, vol. LXYIII, n. 11 - Al. Trussardi.

[*Latin ed. p. 325*]

Acta Pii PP. XII 325 II, CONCERNING THE APOSTOLIC PREFECTURE OF SANYÜAN, IN CHINA. IT IS ELEVATED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF

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THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:

It is fitting and opportune, and it serves the benefit of ecclesiastical governance, that those Apostolic Prefectures in which the Catholic religion, with God's help, has experienced notable growth, be elevated to the rank and dignity of Apostolic Vicariates. Therefore, since in the Apostolic Prefecture of Sanyüan in China, through the tireless labor and constant zeal of the Missionaries of the Order of Friars Minor, to whom it has been entrusted, missionary works have multiplied, as has been reported to Us; and with the favorable opinion of the venerable Apostolic Delegate in China, and with the counsel of the venerable Fathers of Our Holy Roman Church, Cardinals, who preside over the Sacred Congregation for the Propagation of the Faith, so that those same Missionaries may receive a testimony of deserved praise, and so that their spirit may be strengthened to undertake new and ever greater labors, We have gladly accepted the petitions of Our beloved Son, the Minister General of the Order of Friars Minor, who requested that that Prefecture be elevated to an Apostolic Vicariate.

Therefore, after mature deliberation, and with the consent of those whose interests may be involved, as far as it is necessary, We, by Our supreme authority, erect and establish the Apostolic Prefecture of Sanyüan, with the same name and boundaries, as an Apostolic Vicariate, and We wish to entrust it to the aforementioned Order of Friars Minor, for the future, provided that it is to Our satisfaction and to that of the Apostolic See.

To this new Apostolic Vicariate, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their prelates commonly enjoy and possess, and We subject them equally to the same obligations and duties, with which others are bound.

All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding anything to the contrary. And We wish that copies or excerpts, even printed ones, of these documents, if signed by the hand of a public notary and sealed with the seal of a person of ecclesiastical dignity, shall be entirely valid.

[*Latin ed. p. 326*]

Acts 326 of the Apostolic See – It is to be understood that the faith contained in these Letters shall be held as true, if the same were presented, exhibited, or shown. However, no one shall be permitted to infringe upon or contradict this page of the edict, constitution, commission, concession, statute, and will of Ours. If anyone, with rash audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-fourth, on the thirteenth day of July, in the sixth year of Our Pontificate.

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I. For the Holy Roman Church, Cardinal GRANITO DI BELMONTE.

P. Card. FUMASONI BIONDI.

8. Dean of the College.

8. C. of Propaganda Fide.

Prefect, Alfridus Vitali, Apostolic Protonotary.

Arthurus Mazzoni, Apostolic Protonotary.

Loco & Plumbi Reg. in Cane. Ap., vol. LXVIII, n. 79. - Al. Trussardi.

III. OF THE TERRITORY OF RIO BRANCO IN BRAZIL.

The territory of Rio Branco is hereby erected into an Apostolic Vicariate, and is raised to the rank and dignity of a "nullius" Prelature.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE.

It appears to be for the greater good of souls and for the more easy, healthy, and proper governance of the Christian people that the boundaries of churches throughout the world be clearly defined. With this in mind, the Sacred Consistorial Congregation, through a Decree issued on the fifteenth day of August, in the year one thousand nine hundred and seventy-seven, separated a portion from the territory of the Amazonian diocese, which is adjacent to the river called Rio Branco, and united it with the Abbey of the Most Holy Virgin of Montserrat of the Order of St. Benedict, so that this monastery, together with its adjacent territory, constitutes a "nullius" Abbey, subject to the governance and jurisdiction of the Abbot for the time being.

[The text continues, but the provided excerpt ends here.]

[*Latin ed. p. 327*]

By the authority of Our Most Holy Father, Pope XII, section 327, considering the distance of the places, and also the great difficulty of travel and commerce, and by another Decree of the Sacred Congregation of the Consistory, published on the twenty-first day of April of the year one thousand nine hundred and thirty-four, which we have mentioned above, the territory of Nullius was separated from the Abbey of the Blessed Virgin Mary of Montserrat. The chosen son, Lawrence Zeller, Abbot of the Order of Saint Benedict, was entrusted with the administration of the Apostolic Vicariate, until otherwise provided for by the Apostolic See; and therefore, that Abbey became only a monastic institution, as it had been before the fifteenth day of August of the year one thousand nine hundred and seventy. Recently, the chosen son, Lawrence Zeller, who in the meantime had been raised to the episcopal dignity, with the title of Dorylaeum, has earnestly requested this Apostolic See to elevate the aforementioned territory to the rank of a Prelature Nullius, for the greater good of the territory, but es-

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pecially for the better governance of the Christian faithful residing in the territory of Nullius, and for the easier conversion of the other inhabitants. Therefore, considering this petition, which is made for the good of souls, we have deemed it fitting to receive it favorably. With the advice of our Venerable Brothers, the Cardinals who preside over the Sacred Congregation of the Consistory, and with the favorable vote of the Venerable Brother Benedict Aloisi Masella, titular Archbishop of Caesariensis in Mauretania, and Apostolic Nuncio to the Republic of Brazil, and with the consent of those concerned, or who may presume to have an interest, after mature deliberation and with certain knowledge, by the fullness of Our Apostolic power, as mentioned above, we erect and establish the territory of Nullius, which until now has been entrusted to an Apostolic Vicariate, as a Prelature Nullius, to be called the Prelature of Nullius, with the same boundaries by which it is presently circumscribed. Furthermore, we establish the seat of this new Prelature in the city of Boa Vista, and we elevate the church there, dedicated to the honor of Saint Boniface, Bishop and Martyr, to the rank and dignity of the cathedral and seat of the Prelature; and we grant to this seat and Prelature, and to the Prelates for the time being of Nullius, all rights and privileges, and we impose upon them the duties and obligations that are attached to other seats and Prelatures and their Prelates in the Republic of Brazil, according to the law. We also decree that this new Prelature Nullius be subject as a suffragan to the Metropolitan Church of Belem of Para, and that the Archbishops for the time being of Belem of Para, as Metropolitan, be subject to the Metropolitan jurisdiction. We also wish that this new Prelature of Nullius be entrusted to the Apostolic Congregation for Brazil.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary of the Most Holy Congregation of Saint Benedict. To all of which, as above established and decreed, we entrust the execution to the Most Reverend Brother Benedict Aloisi Masella, whom we have designated as Our Nuncio to the Republic of Brazil, granting him all necessary and appropriate powers for this purpose, including the power to delegate any man holding ecclesiastical office, and we impose upon him the obligation to transmit to the Sacred Congregation Consistorial an authentic copy of the executed acts as soon as possible. Furthermore, these Letters and everything contained within them shall be deemed firm, valid, and efficacious, and shall have their full and complete effect and obtain the same, and must be inviolably observed by all to whom they pertain, and, if anything should happen to be attempted against these, by any authority, knowingly or unknowingly, we will and declare it to be utterly null and void; notwithstanding any contrary provisions, even those worthy of special mention. Furthermore, any transcriptions or excerpts, even printed ones, of these Letters, provided they are signed by the hand

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of a public notary and sealed with the official seal of a man holding ecclesiastical office, shall be considered to have the same validity as if these Letters themselves were presented or shown. To no one is it permitted to infringe upon or contradict this page of our erection, constitution, concession, statute, mandate, commission, delegation, derogation, and will. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and forty-four, on the thirtieth day of the month of August, in the sixth year of Our Pontificate. For the Holy Roman Church, I. Card. GRANITO DI BELMONTE, Chancellor. Fr. Raphael C. Card. ROSSI, Dean of the Eighth College of Cardinals. Consistorial Secretariate. Alfonsus Carinci, Apostolic Protonotary. Ludovicus Kaas, Apostolic Protonotary. *[Reference to a legal register]*

[*Latin ed. p. 329*]

By the authority of the Most Holy Pope XII, 329, APOSTOLIC LETTERS: Saint Therese of the Child Jesus, Virgin, Carmelite of Lisieux, is established as the secondary patroness of all of France. POPE XII: For the perpetual memory of this event. — The Archbishop of Paris, a Cardinal of the Holy Roman Church, reports to Us, also in the name of the other Cardinals and Archbishops of France, and of the Bishops, that it is their fervent desire that we deign to declare Saint Therese of the Child Jesus as the secondary patroness of all of France. Indeed, since the Most Blessed Virgin Mary, the Mother of God, is already the principal patroness of this most noble nation for many centuries, and since Saint Joan of Arc, virgin, is the secondary patroness after her canonization, it also seemed opportune to these prelates, especially in these turbulent times, to offer the faithful of France another special help through the intercession of the holy Carmelite of Lisieux, who, in order that the Catholic faith might be constantly and firmly maintained among her fellow citizens, showed great charity towards her homeland and commended it to God with all her heart. The Cardinal further adds that Our Predecessor, the late Pope Pius XI, already established the same Saint Therese as the patroness of missions; and since now, also in France, due to the immense spiritual and material ruins caused by the cruel and terrible war of today, a great field of missionary work must be cultivated in order to bring the people back to the faith of their ancestors and to religious practices, it is not to be doubted that this requested patronage will be of great benefit and spiritual advantage to that nation; for it is well known with what affection, reputation, and devotion all classes of citizens of France venerate this holy Virgin. Indeed, even We ourselves, before assuming the office of Supreme Pontiff, when we were acting as legate in Lisieux in the year 1937, gathered clear and memorable testimonies, so that the desires that the aforementioned Cardinal, both in his own name and in

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the name of other prelates, urgently presents to Us, we now deem worthy of being received with a willing heart. Therefore, having heard the venerable Brother, Our Cardinal of Palestrina, Bishop of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of these present letters, and perpetually.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - An Official Commentary, We declare and establish Saint Teresa of Jesus, the Second, as the universal Patroness of all of France, before God, with all the liturgical privileges and honors that rightly belong to such heavenly Patrons. Notwithstanding any contrary provisions. These things We grant and decree, ordaining that these present Letters shall forever remain valid and effective, and shall fully and completely produce and obtain their intended effects; and that they shall fully suffice and be of full force for those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the eleventh day of May, in the year 1934, in the sixth year of Our Pontificate. By A. Card. MAGLIONE, Secretary of State.

ALLOCUTIONS

I. The Supreme Pontiff, on the twenty-second day of November, in the year 1934, in response to the most kind words with which the Most Reverend Sir Mauritius Nabuco received public letters from the President of the Republic of Brazil, appointing him as an extraordinary and plenipotentiary ambassador, responded as follows:

"Sir Ambassador, the words that Your Excellency has just addressed to Us, when presenting to Us the credentials with which the President of the Republic of the United States of Brazil accredits you before Us as an Extraordinary and Plenipotentiary Ambassador, manifest such a profound sense of the elevated office entrusted to Your Excellency, and such a sure intuition of the needs and anxieties of this troubled time, that they increase Our confidence in finding in Your Excellency, already united to this Apostolic See by glorious family memories, a fervent advocate of the happy relations that exist between the Church and the State in your noble nation.

If We, reflecting on the decade that has passed since Our unforgettable journey to the lands of the Holy Cross and in its splendid capital, contemplate the profound transformations that this brief period of time has brought about in all of humanity, We understand..."

[*Latin ed. p. 331*]

The Acts of Pope Pius XII, page 331, perfectly reflects the situation, and

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the Brazilian people, so beloved and so close to Our heart, find themselves at the end of this immense war, facing problems and burdens that will demand an unprecedented exertion of the material and spiritual energies of the nation. Now, nothing can more effectively favor or promote the preparation of the Brazilian people for such a high purpose than the energies and the fruits that the immeasurable moral forces contained in the doctrine of Christ offer to all classes of the people. For Brazil, which is one of the principal and most important nations of Latin America, horizons are opening up, whose vastness, rich with the most extensive possibilities, invites its best sons and daughters to great and generous resolutions. The faithful Brazilian people are keenly aware and justly proud of the spiritual heritage that they have received, since the earliest times of its discovery, as a precious inheritance, from the doctrine of Christ and from its union with the Catholic Church of Rome. They feel deeply attached to these religious traditions and to their hereditary bond with the other peoples of Latin civilization, and they know that the best part of their characteristic qualities and their particular sentiments have been nourished and are being nourished by this rich heritage. They know well how powerfully the tireless work, both of its meritorious secular clergy and of the members of the Religious Orders and Congregations, in the field of spiritual ministry and education, has contributed to the preservation and defense of this unique and particular character. We, the undersigned Ambassador, firmly believe that the friendly relations between the Holy See and Brazil will contribute to the development of the providential educational and social mission of the Church among the great Brazilian people, in ever more extensive and fruitful ways. With this hope, We ask you to convey to His Excellency the President of the Republic the expression of Our ever-living remembrance and Our fervent wishes. While We invoke upon Your beloved homeland, so dear to Us, the protection of the Almighty in this troubled present and at the threshold of a future that We desire and implore to be rich in prosperity and well-being, We impart to the entire beloved Brazilian people and to its Government, and especially to Your Excellency, with all the effusion of Our paternal heart, the Apostolic Blessing.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Commentarium Officiale II. Summus Pontifex, die 27 mensis decembris anno 19, verbis nobilissimis, quibus Excmus Vir Manuel Sotomayor Luna, qui Reipublicae Aequatoris Orator extra ordinem, litteras publicas cum mandatis iisdem, proferens, haec locutiones habuit: "Domine Ambasciatore: In verbis nobilissimis, quibus V. E. scivit missionem suam illustrem incipere, placuit nobis, praesertim, memoria Nationis Aequatorianae, "Republicae Sacri Cordis," quia illa fuit prima civitas Americana, quae, impulsa magna praesidi García Moreno, vitam suam actum reparationis ininterupti facere voluit. V.

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E. locutus est, praeterea, ut primus Ambasciator patriae suae apud Sanctam Sedem. Determinatio Excmi. S. Praesidis Aequatoris, D. Velasco Ibarra, praecise in huius temporis, relationes cum Sede Apostolica magis illustrare et intimare, in oculis nostris significationem profundam habet. In terribili cyclo qui humanitatem involvit, et in ardua opere praeparandi restaurationem materialem et moralem, quam ardentissime desiderat, omnis factor positivus reconstructionis pretiosus est; quanto plus si in se altissimos et insubstitutos valores spirituales continet, quos Divina Providentia custodiendi nobis commisit. Quod hoc novum munus altum personae V. E. confisum est, cuius merita in prosequendo tam sanctum ideal nobis bene nota sunt, optima est fiducia, ut fructus salubres parabit. V. E. nobis confirmavit, in oratione sua sententiose et eloquiens, quod, in altera parte Oceani immensi, populus catholicus Aequatorianus amore filiali verba nostra, labores nostros pro pace et caritate Christiana, sequitur. Audire haec in hac hora ex labiis V. E. consolatur spiritum nostrum, qui, in quantum res ad veritatem contra errorem, ad iustitiam contra violentiam, et ad allevandum, quantum possibile, omnem dolorem et omnem miseriarn, fecit et facit, impulsum nostris officiis Apostolicis et traditione multisecular de hac Sede Romana nostra secutus est. Terribilis est angustia quae in nobis producuntur horribiles belli. Sed non minor est quae in nos affert prospectus incerti de solutione eius. Optum est, ut pax organizari possit, quae in se germina novarum bellorum non habeat? Conseguet novus ordo rerum... ”

[*Latin ed. p. 333*]

Acts of Pope Pius XII, 333: Will international relations resolve the conflicts and asperities that may follow the cessation of hostilities, applying the law and equity to all, and not doing violence to anyone? History teaches, even excessively, that technical and legal guarantees are not enough. Just as necessary are those of a spiritual order: a sense of justice combined with a wise breadth of vision; mutual understanding and benevolence; a spirit readily inclined to reconciliation, even to the point of sacrifice, if required by the interests of concord and peace. But these beneficial habits will not be engendered in the international spirit without first destroying accumulated distances and hatred, distrust, misunderstandings, and prejudices. The Republic of Ecuador recently gave a splendid example of this sense of fraternity and sacrifice; and We are pleased to greet in Your Excellency one of the builders of that noble and foresighted policy of peace. Therefore, welcome Your Excellency; and may that wise and Christian conduct appear as the dawn of a new day, especially for the relations between the Church and the State in your homeland, which boasts a glorious tradition. ”Completely happy must be called (and We are pleased to use on this solemn occasion the words employed by Our immortal Predecessor, Pius IX, on days unforgettable to you) the nation whose civil authority is united with

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the sacred in such a close bond that both are directed only to the attainment of the common good; in it flourishes the tranquility born of order; the prosperity of the people is in a magnificent state, and... all conspires to its happiness." With the expression of such fervent desires, We send Our Blessing to the Lord President of the Republic, to the Government, and to all the beloved Ecuadorian people; while We affectionately bless Your Excellency and all that you now hold in your thoughts and affections, guaranteeing that you will always find in Us that paternal welcome to which your noble sentiments, your personal merits, your elevated intentions, and the high rank of your office entitle you.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis — Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

PROVISION FOR CHURCHES

Most Holy Lord Our Pope Pius, by divine Providence, has, through successive decrees of the Sacred Consistory Congregation, deigned to provide for the following churches with new pastors:

on October 28, 19kk — He appointed the Reverend Charles Albert Ferrerò di Cavallerleone, Military Ordinary in Italy, as the titular archbishop of the Church of Trapezunt.

on November 1st — He appointed the Reverend Joseph Pace, General Vicar of that diocese, as the rector of the Cathedral Church of Gozo.

on November 21st — He appointed the Most Reverend Raphael Hayes, hitherto titular Bishop of Hieropolis, as the rector of the Cathedral Church of Davenport.

on November 21st — He appointed the Most Reverend Matthew Brady, hitherto Bishop of Burlington, as the rector of the Cathedral Church of Manchester.

on November 21st — He appointed the Reverend Michael Ready, General Secretary of the "National Catholic Welfare Conference" in the United States of America, as the rector of the Cathedral Church of Columbus.

on November 21st — He appointed the Reverend William Mulloy, pastor of the Cathedral Church of Fargo, as the rector of the Cathedral Church of Covington.

on November 21st — He appointed the Reverend Edward Ryan, pastor of the Church of Holy Name, in the archdiocese of Boston, as the rector of

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the Cathedral Church of Burlington.

on November 21st — He appointed the Most Reverend Eugene Mae Guinnes, hitherto Bishop of Raleigh, as the titular bishop of the Church of Ilium, and appointed him Coadjutor with right of succession to the Most Reverend Francis Kelley, Bishop of Oklahoma City and Tulsa.

on December 9th — He appointed the Most Reverend Lucian Perez Platero, hitherto Bishop of Segovia, as the Metropolitan of the Church of Burgos.

on December 9th — He appointed the Most Reverend Daniel Llórente y Federico, hitherto titular Bishop of Daphnusia, as the rector of the Cathedral Church of Segovia.

on December 9th — He appointed the Reverend Francis Caverò Tormo, General Vicar of the archdiocese of Granada, as the rector of the Cathedral Church of Coria.

[*Latin ed. p. 335*]

The Sacred Congregation 335 Consistorial, to the Cathedral Church of Oxford, Reverend Father Saturninus Rubio Moiitiél, parish priest of the church of Saint Nicholas in the place of Miranda dei Ebro, of the diocese of Calagurita.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE, dated 27th of the month of October, in the year 1944. The Sacred Congregation for the Propagation of the Faith, at its discretion, has dispensed Reverend Father Rodulphus Noser, priest of the Society of the Divine Word, Apostolic Prefect of Accra, from [his duties].

SACRED CONGREGATION FOR RITES AND THE HOLY OFFICE. CONCERNING THE CANONIZATION OF BLESSED NICOLAS OF FLÜE, CONFESSOR, HERMIT OF HELVETIA.

ON THE QUESTION of whether, with the approval of two miracles, after the Beatification granted to him by the Apostolic See, and with a dispensation from the third miracle, it is possible to proceed to the solemn Canonization of him.

Saint Peter Canisius, Doctor of the Church, writes about Blessed Nicolas of Flüe: "He shone forth, almost like a noble and brilliant star... so widely and brilliantly in this world, that from him, God and our Lord may be praised and blessed by all" (Preface, in Meditations and Prayers of Brother Nicolas, 1585).

Furthermore, the most brilliant star, Blessed Nicolas, exercised [his virtues] with a wondrous splendor, having mortified the world and its vanities, so that he might choose the best part for himself" (Id., ibid.). He afflicted his body with the most profound penance, and he devoted his mind to constant prayer and contemplation of divine things; from which came the wisest counsel for the good of his neighbors and of the entire

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city, and for the peace of the homeland.

[*Latin ed. p. 336*]

336 The Acts of the Apostolic See – the Official Commentary – clearly stated this. Although these events were regarded by all as oracles, he nevertheless, out of love for Christ, wisely felt humble. Furthermore, Scripture teaches: "Wisdom will exalt the humble, and make him greater than his neighbors" (Ecclesiasticus, XI, 1). And indeed, Nicholas was elected to the office, which he held with the utmost integrity, and he acquired a high reputation, both as a family man, later as a hermit, and among men, shining with great dignity and authority; and after his death, he was deemed worthy by the Lord God to sit with the princes and to hold the throne of glory (1 Kings, II, 9), as is clearly evident from the countless miracles which God Himself, through his intercession, deigned to work. These, besides his sanctity of life, the liturgical cult, and the voice of the people, as was the custom at that time, contributed to his cause. He was confirmed by Pope Innocent X on February 1, 1640, after the Most Holy Congregation of Rites had, on November 21 of the previous year, issued a favorable opinion. But also, new miracles, which occurred a few years ago, were considered worthy to bestow even greater honors upon him. Two of these were carefully and rigorously examined by this Holy Congregation, and most recently, on April 30th of this month, were approved by the Supreme Pontiff. Now, all the Bishops, the most distinguished members of the dioceses, and the fervent prayers of the entire Swiss people, who profess the Catholic faith, are offering their votes, humbly imploring the Most Blessed Father to grant a dispensation from the requirement of a third miracle. His Holiness, after considering all the circumstances, graciously granted the requested dispensation, as is evident from the decree issued on March 24th of this year, by which the path is cleared for the discussion of the doubt: Whether, with the approval of two miracles already established, and after the granting to the Blessed one by the Apostolic See of veneration, and a dispensation from the third miracle, it is possible to proceed to the solemn canonization of him. The favorable resolution of this doubt will complete all the legal inquiries that the Holy Congregation of Rites must undertake, to which the Consistorial acts will follow, preceding the solemn and formal canonization. This doubt was presented in the General Congregation on May 9th, before His Holiness, by the undersigned Cardinal, Prefect of the Holy Roman Church, and Promoter of the Cause. And all the Reverend Cardinals, Officials, and Consultors, with unanimous agreement, responded affirmatively. The Most Blessed Father ordered that prayers be intensified, so that, in this matter of such importance, something might be perceived in the Lord. Therefore, he postponed his decision until this day, the Sunday

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of the Most Holy Trinity, in order to express his judgment.

[*Latin ed. p. 337*]

The Holy Congregation of Rites, therefore, summoned the undersigned Cardinal, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and, after most devoutly celebrating the divine sacrifice, decreed: That it is permissible to proceed to the canonization of Blessed Nicholas of Flüe. Rejoice and be glad, generous Switzerland, because the son whom you have brought forth is hastening, as the first from your Confederation, to the solemn and formal canonization, thereby rendering you the greatest glory. May God grant that Blessed Nicholas, who, while living on earth, was a peacemaker among nations, now reigning in heaven, through his merits and prayers, may obtain for the entire world, which is torn apart by a most bitter war, true peace from the Lord, a peace which the world cannot give; and may he inspire all to embrace and practice, with their whole heart, the Catholic faith, which he himself so devoutly professed. This decree was duly promulgated and ordered to be recorded in the acts of the Holy Congregation of Rites. Given in Rome, on the 4th of June, in the year of Our Lord 1944.

†B C. Card. SALOTTI, Archbishop, Prefect.

L. ® S. A. Carinci, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, TERESA MARY OF THE CROSS, FOUNDRESS OF THE INSTITUTE OF THE THIRD ORDER SISTERS OF ST. TERESA.

ON THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED in this case and for the purpose in question.

The love of suffering of the Saint Teresa of Jesus, a reformer of the Carmelite Order, was so great that to live without suffering would have been a greater torment to her than death itself. Therefore, she often said: "Either to die or to suffer"; and she bequeathed this, as it were, spiritual inheritance to her Order. To suffer and to be despised for your sake, was, as it were, the emblem of St. John of the Cross, her companion in the reformation of that same Order; and, to pass over others, I recall another most beautiful lily of Carmel, St. Teresa of the Infant Jesus, who said that she could not comprehend how anyone could experience joy in Paradise without suffering.

The Servant of God, Teresa Mary of the Cross, whose cause for beatification is now underway, ACTA, vol. X I, pp. 12-28, dated December 9, 1944.

[*Latin ed. p. 338*]

338 The *Acta Apostolicae Sedis* – Official Commentary begins, and it is fitting that she is counted among the chosen daughters of the holy Mother Teresa, and among those who strive to emulate her in the practice of mor-

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tification. She was born in the parish of St. Martin, in the town commonly called Campi Bisenzio, in the Archdiocese of Florence, on the 2nd of March, in the year of Our Lord 1846, from pious and honorable parents, Salvatore Manetti and Rosa Bigagli, and on the following day she was cleansed with the sacred waters of baptism, receiving the names: Teresia, Adelaide, and Caesira. However, for the sake of endearment, her father began to call her "Bettina," a nickname by which she was commonly known until her death. After her father's early death, she grew up under the care of her pious mother, along with her brother. She indulged in the vanities of dress only very briefly in her early youth, but she never abstained from works of piety and charity. She delighted in spending long hours before the Holy Eucharist, as well as in reading the lives of the saints aloud in other people's homes, and in discussing divine matters, in order to inspire others to piety. However, through an unexpected misfortune, which kept her confined to her bed for some time, and moved by other signs of divine goodness, she spurned the vanities of dress, refused offers of marriage, and, at the age of nineteen, with a generous spirit, she embraced the path of Christian perfection, from which she never afterwards deviated. Together with two other pious young women, with the favor of the parish priest, she began, in 1872, to live a quasi-religious life, and on July 16th, in the year 1874, on the feast of the Blessed Virgin Mary of Mount Carmel, she was received into the Third Order of Carmelites, along with her two companions, taking the name: Teresia Maria of the Cross. These three, with Teresia Maria at the head, lived a life of intense prayer, both day and night, in the utmost poverty, deprived of all comforts, enduring the harshest hardships and severe fasts, emulating the virtues of the Carmelite nuns, and leading a common and almost angelic life. This way of life won the admiration of almost everyone, and it happened that many came to her seeking advice, consolation in their sorrows, and prayers. Meanwhile, moved by charity, she began to receive orphaned and abandoned girls into her home. And so, she was gradually compelled to acquire, purchase, and expand a house, trusting solely in God, who never failed to generously assist his faithful servant. Other young women joined her, and pious and faithful people generously provided assistance with their expenses. However, although Teresia Maria and her companions led a life that was almost cloistered, no canonical bond bound them together, which was what was desired. Indeed, from the year 1885, the General Prefect of the Discalced Carmelites granted them "participation in all privileges, indulgences, sacrifices, prayers, fasts,... pious works, and others..."

[*Latin ed. p. 339*]

The Sacred Congregation of Rites, "339 spiritual goods," approved; and in the year 1888, on July 12th, the sacred vestments of the Third Regular Order were received by Teresia Maria, along with twenty-four others who

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had already professed the rule, and four novices; thus, the Institute of the Tertiary Sisters of St. Teresa was founded, with the authority of the Archbishop of Florentini, and endowed with suitable constitutions. The most ardent desires, long conceived, to perpetually adore the most Holy Sacrament of the Eucharist, day and night, which they could only partially fulfill, were finally realized. Indeed, in the Church of Florentiae, under the title of the Most Holy Body of Christ, appropriately connected to the convent built by them, this solemn adoration was inaugurated on January 11th, 1902, to the great joy of their hearts. It is manifest how pleasing this Institute was to God, from its remarkable growth and the approval of the Holy See. It was able to establish other houses, not only in Italia, but also in Syria, under the protection of the Virgin. Furthermore, the Sacred Congregation of Bishops and Regulars issued a decree of praise on March 13th, 1900, and on February 27th, 1904, approved the "Institute of the Tertiary Sisters of St. Teresa"; and the constitutions were fully confirmed on August 16th, 1911, shortly after the death of the Servant of God. In her life, a wondrous harmony of various virtues was given to be admired: great love of suffering with angelic innocence, constant devotion to prayer with diligent care for the religious family, perfect humility and obedience, even to the smallest instruction of Superiors, along with dignity in governing and prudence in action. And yet, this was not all. She was tormented by excruciating pains of illness, which she endeavored to endure for the good of the Institute, completely conforming to the will of God. Nor were she lacking in sorrows, difficulties, trials, and calumnies, with which the sons of men and her detractors sought to undermine her work, which she bravely overcame, trusting only in God. Having accumulated so many merits, she was duly commended to the sacraments of the Church, and on April 23rd, 1910, she surrendered her most precious soul to God. The reputation for holiness, which the Servant of God enjoyed during her life, has not diminished after her death. Therefore, in the years 1930-1936, investigative inquiries were conducted in the Florentine Archdiocesan Curia regarding her writings, her reputation for holiness, and her obedience to the decrees of Urban VIII, which forbade the cult. Meanwhile, letters were presented to the Most Blessed Father, requesting that the cause of the Servant of God be submitted to the Congregation of Sacred Rites. On November 27th, 1937, the Sacred Congregation issued a favorable decree regarding the matter.

[*Latin ed. p. 340*]

Acts of the Apostolic See - Commentary 340. Therefore, with all things to be observed duly observed, and upon the earnest request of the Reverend Father Vincent of St. Paul, of the Order of Discalced Carmelites, legitimately appointed as Advocate for this cause, the Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause or Relator, proposed a question for discussion at the ordinary meeting of the sacred Congregation of

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this Order, held on July 25th of this year: Whether a Commission for the Introduction of the Cause should be signed, and he reported on this matter. After hearing the report, and after hearing the votes of the official Prelates, especially after hearing the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, and after mature deliberation on all matters, it was deemed appropriate to respond: Affirmative, that is to say: The Commission should be signed, if it pleases the Most Holy [Pope]. On the 30th of the same month, the aforementioned Cardinal, Prefect of the Sacred Roman Congregation, reported to the Most Blessed Father [Pope]. His Holiness, having approved the rescript of the Most Eminent Fathers, deigned to sign the Commission for the Introduction of the Cause of Teresa Maria of the Cross with his own hand. Given in Rome, on July 30th, in the year of Our Lord 1944. rB O. Card. SALOTTI, Titular Archbishop, Prefect. L, © S. A. Carinci, Secretary.

[*Latin ed. p. 341*]

From the Roman Curia Diary:

On Wednesday, November 22, 1944, the Holy Father received in a solemn Audience His Excellency, Mr. Mauricio Nabuco, Extraordinary and Plenipotentiary Ambassador of the Republic of the United States of Brazil, for the presentation of his Credentials.

On Wednesday, December 27, 1944, the Holy Father received in a solemn Audience His Excellency, Mr. Manuel Sotomayor Luna, Extraordinary and Plenipotentiary Ambassador of the Republic of Ecuador, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES:

On Tuesday, November 28, 1944, in the Vatican Apostolic Palace, the Ordinary Session of the Sacred Congregation of Rites was held, during which the following matters were discussed:

1. Resumption of the cause of canonization of the Blessed Stephen Bellesini, Confessor, of the Order of Hermits of Saint Augustine.

2. Introduction of the causes of beatification and canonization of the following Servants of God: Teresa Valse Pantellini, professed nun of the Institute of the Daughters of Mary Help of Christians; and Piera di San Giuseppe, Perez Florido, foundress of the Congregation of the Mother of the Abandoned.

3. Examination of reports concerning the writings of the following Servants of God:

a) Ludovico Necchi, professor at the Catholic University of the Sacred Heart;

b) Maria Anna Sala, of the Institute of the Marcelline Sisters;

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c) Maria Luisa del Ssmo Sacramento, of the Third Order of Saint Francis, foundress of the Adoratrices of the Cross;

d) Matteo Rascher and Companions, of the Congregation of the Missionaries of the Sacred Heart;

e) Pietro Jamet, Priest, foundress of the Institute of the Good Shepherd;

f) Anna Maria Adorni, widow Botti, foundress of the Congregation of the Handmaids of the B. V. M. and of the Institute of the Good Shepherd in Parma;

g) Elisa Cestac, foundress of the Institute of the Servants of Mary.

[*Latin ed. p. 342*]

343 Acta Apostolicae Sedis – Official Commentary. Tuesday, December 5, 1944, in the Palace of Congregations at St. Callistus, in the presence of His Eminence, the Most Reverend Cardinal Carlo Salotti, Bishop of Palestrina, and Prefect of the Holy Congregation of Rites, the preparatory session of the Holy Congregation of Rites was held, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Anthony Pucci, a professed priest of the Order of the Servants of Mary. Tuesday, December 19, 1944, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed the heroic virtues of the Venerable Servant of God, Bernard Mary Clausi, a professed priest of the Order of the Minims of St. Francis of Paola.

SECRETARY OF STATE – APPOINTMENT. By an Apostolic Brief dated December 22, 1944, the Holy Father, Pope Pius XII, may he happily reign, deigned to appoint His Excellency, the Most Reverend Monsignor Angelo Giuseppe Roncalli, titular Archbishop of Mesembria, as Apostolic Nuncio to France.

[*Latin ed. p. 343*]

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1943, November 19. Concerning a most important matter. – Blessed Margaret, a virgin from the royal Arpad family of Hungary, a nun of the Order of Saint Dominic, is included in the catalogue of saints.

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II. ENCYCLICAL LETTERS

1944, April 9. Concerning the Oriental Church. – To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary authorities, who have peace and communion with the Apostolic See: concerning Saint Cyril, Patriarch of Alexandria, whose most pious death occurred at the close of the fifteenth century.

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III. APOSTOLIC LETTER

1944, June 16. To the Reverend Father Norbert of Boynes, General Vicar of the Society of Jesus, and also Moderator of the Sodality for the apostolic ministry: concerning the aforementioned Sodality, from its constitution at the close of the aforementioned century.

238

IV. CONSTITUTIONS

1943, May-June-December. APOSTOLIC

July 26 (Concerning Machiques). – A portion of territory is separated from the Diocese of Zulia in the Republic of Venezuela, from which a new Apostolic Vicariate is erected, "of Machiques."

5

Piurensis. – A Chapter of Canons is established in the cathedral church of the Diocese of Piura.

9

From the Vicariate Apostolic of Cape Coast (Accraensis), a portion of territory is separated in Western Africa, under English jurisdiction, from which a new one is erected and con-

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42

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PAO. The Apostolic Prefecture, called "Accraensis," is established and entrusted to the Society of the Divine Word.

1943, December 18.

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Salvatoris in America (of St. Vincent). A portion of the territory belonging to the Archdiocese of St. Salvator::in America, in the Republic of Salvador, is separated, from which a new Diocese is erected and established, called "St. Vincent," suffragan to the Metropolitan Church of St. Salvatoris in America.

1944, January 1. Melitensis. The Cathedral Church of Melitensis is raised to the rank of a Metropolitan See, and a new ecclesiastical Province, called "Melitensis," is established.

12, December. Shuntehfu. The Apostolic Prefecture of Shuntehfu in China is raised to the rank of an Apostolic Vicariate.

14, December. Yulcon and Prince Rupert, and Grouard (of Whitehorse and of Prince Rupert). The Apostolic Vicariate of Yukon and Prince Rupert is divided, and two new Vicariates, "of Whitehorse" and "of Prince Rupert," are established.

February 26. Campinensis (Piracicabensis). A portion of the territory belonging to the Diocese of Campinas is separated, and a new Diocese, Piracicaba, is established, suffragan to the Metropolitan Church of St. Paul in Brazil.

March 9. Yütze. The Apostolic Prefecture of Yütze in China is raised to the rank of an Apostolic Vicariate.

10. Norvegiae Septentrionalis. The district or sui iuris mission of Northern Norway is raised to the rank of an Apostolic Prefecture.

Norvegiae Centralis. The district or sui iuris mission of Central Norway is erected into an Apostolic Prefecture.

July 8. Valdiviensis. The territory of the Apostolic Administration of Valdivia is erected into a Diocese.

13, December. Sanyüan. The Apostolic Prefecture of Sanytian, in China, is raised to the rank and dignity of an Apostolic Vicariate.

August 30. Rio Branco. The territory of "Rio Branco" in Brazil, previously constituted as an Apostolic Administration, is raised to the rank and dignity of a "nullius" Prefecture.

V. CHIROGRAPH.

1944, January 24. Concerning the governance of the Institute of Charity for the Protection of Religious Works, established in the Vatican City.

[*Latin ed. p. 347*]

Index of documents arranged in chronological order 347 VI - APOSTOLIC LETTERS PAGE 1941 1943 August 30, June 20 » July 15 »: August 28 » September 15 » October 11 1944 May 3 With paternal charity. - The temple dedicated to the Holy Rosary of Limana in the city of Buenos Aires is elevated to the title and dignity of a Minor Basilica. For the

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title and privileges. - The temple dedicated to Saint Francis of Assisi, located within the boundaries of the parish of Maiori, in the diocese of Censis, is honored with the privileges of a Minor Basilica. . . . Among the apostolic. - The temple of Saint Hedwig in the town of "Trebnitz," within the boundaries of the Archdiocese of Vratislavia, is distinguished with the honors of a Minor Basilica. . . . Of the dioceses of Calliensis and Pergulana. - The temple of Saint Lawrence in Campo, within the boundaries of the diocese of Pergulana, is honored with the privileges of a Minor Basilica. . . . Among the most important. - Saint Catherine, the virgin of Siena, and Saint Catherine, the widow of Genoa, are declared heavenly patrons for women administering to the sick in Italy and for Italian hospitals, respectively. . . . Of the archpresbyteral church. - In the place called "Susegana," within the boundaries of the diocese of Vittorio Veneto, the Most Blessed Virgin Mary is proclaimed the primary patron under the title "Auxilium Christianorum," and Saint Sebastian, the martyr, and Saint Anthony of Padua, the confessor, are proclaimed secondary patrons of the Holy Roman Church. - Saint Teresa of Jesus, the infant, a Carmelite virgin of Lisieux, is established as the secondary patron of all of France. . . . VII 1944 February » » - 302 205 301 67 68 144 329 LETTERS 10 Among many. - To Father Peter Leturia, S.J., one of the first doctors to teach Church History at the Pontifical Gregorian University. . 101 28 Since it is not. - To His Excellency, Bishop Henry, of Sabina and Mandel, and to His Eminence, Cardinal Sebastian of Seville, celebrating sixty years since the beginning of his priesthood 163: » March 20 At the beginning of the century. - To the Reverend Mr. Oscar Joliet, Apostolic Protonotary, Rector of the Pontifical Belgian College Urban: at the beginning of the century since its founding by the same College 164 24 Whatever the eyes. - To His Eminence, Cardinal Aloysius Maglione, Prefect of the Public Works of the Church: 1 » April.

[*Latin ed. p. 348*]

Index of 348 documents arranged in chronological order. Supplications are again indicated for the reconciliation of peace among peoples.

145. May 28, 1944. Certainly. - To the Most Reverend Father, Dom Emmanuel, titular of the Saints Marcellinus and Peter, Roman Ecclesiastical Prefect, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, whom He appoints as Legate to consecrate the new cathedral in the city of "Lourenço Marques."

259. August 4, four years ago. - To the Most Reverend Father, Dom Henry, Roman Cardinal, Bishop of Velletri, Prefect of the Apostolic Signatura of the Supreme Tribunal, having completed ten years since the beginning of his priesthood.

260. Certainly. - To the Most Reverend Father, Dom James Aloysius, titular of Saint Jerome of Illyria, Roman Ecclesiastical Prefect, Cardinal Copello, Archbishop of Buenos Aires, whom He announces as Legate to the Eu-

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charistic Congress from the entire Republic of Argentina.

304. September 14. With singular devotion. - To the Most Reverend Father, Dom Charles, Roman Cardinal, Bishop of Praeneste, Prefect of the Sacred Congregation for the Defense of the Rites, having happily completed ten years since the acceptance of his priesthood.

277. October 24. Without undue delay. - To the Most Reverend Father, Dom Francis, Bishop of Frascati, Roman Cardinal Marchetti Selvaggiani, serving as the Sacred Substitute in the City.

279. VIII - SERMON. December 24, 1943. A traditional and beloved custom. - From His Holiness Pope Pius XII, delivered during the vigil of the Nativity of Our Lord Jesus Christ, in the presence of the Most Reverend Fathers, Cardinals, and the Most Reverend Bishops and Prelates of the Roman Curia.

5. IX - ADDRESSES. 1944. February. March. June 22. To the Parish Priests of the City and those administering the sacred Lenten season: concerning the precepts of the Decalogue.

12. From Pope Pius XII, delivered before the Christian faithful who have fled to the City due to the hardships of war, and others of the people, in the Forum of Saint Peter in the Vatican, with the most provident paternal care.

2. Proclaimed by the Most Reverend Fathers, Cardinals, on the feast of Saint Eugene I, Pope.

69. 97. 166. Auspicious omens to the Blessed Father.

[*Latin ed. p. 349*]

Index of documents arranged chronologically, 349 items, page 1944: June, August, October, November, December.

24. From the Supreme Pontiff, in the presence of the Most Reverend Father Peter Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, and the Reverend Father Exarch, and other Reverend Prelates and officials of the Pontifical Missionary Works, in Rome. 207

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16. To the Legate of the Netherlands. 264

2. To the Prelates, Auditors, and other officials and administrators of the Sacred Roman Rota, as well as the Advocates and Procurators of the same Tribunal. 281

22. To the Legate of Brazil. 330

27. To the Legate of Ecuador. 332

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1944. September 1. October 15.

"Ancora" for the fifth time. – From the Supreme Pontiff, given to the entire world on the Vigil of the Nativity of Our Lord Jesus Christ. 11

From the Most Blessed Father, in the fifth year since the beginning of the present war, given to the entire world. 249

"Venerable Brothers and beloved sons." – Given to the faithful on the occasion of the Eucharistic Congress held in the city of Buenos Aires, in the Republic of Argentina. 297

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Chicago or Lauden. Decree concerning the "nihil obstat" for the canonization of Blessed Francesca Saveria Cabrini, Virgin, foundress of the Institute of Missionary Sisters of the Sacred Heart of Jesus.

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30 Curien. - Decree concerning the miracles for the canonization of the Blessed Nicholas of Flue, Confessor, a Swiss hermit.

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23 Romana. - Declaration concerning the Apostolic Blessing.

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Vicariatus Apostolici Aegypti. - Decree regarding the introduction of the cause for the beatification of the Servant of God, Mary Catherine of Saint Rose, formerly Constance Troiani, foundress of the Institute of Franciscan Missionary Sisters in Egypt.

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[*Latin ed. p. 370*]

The thirtieth-sixth section of the official commentary of the "Acta Volumen Apostolicae Sedis" is completed on the twenty-third day of December in the year nineteen hundred and forty-four, by the polyglot presses of the Vatican.

[*Latin ed. p. 371*]

A.I.IHO, Città del Vaticano, die Lunae, 31 Ianuarii, 1944, XV, No. 1, ACTA APOSTOLICAE SEDIS, Supplementum ad Leges et Dispositiones Civitatis Vaticanae. Pontificatus Sanctissimi PII XII. Anno XXV. Ordinatio Gubernatoris Civitatis de emissione novae seriei francobollis commemorativis operis caritatis Summi Pontificis PII XII durante praesenti bello. 31 Ianuarii. IL GOVERNATORE CIVITATIS. Post considerationem Articuli 5, capitis 1, Legis Fundamentalis Civitatis Vaticanae, die 7 Iunii, 1929, No. I, et Articuli 2 et 20, litterae e), No. 5, Legis de Fontibus Iuris, die 7 Iunii, 1929, No. II; Post considerationem Ordinatio Gubernatoris Civitatis Vaticanae, de servicio postali, die 30 Iulii, 1929, No. VIII; Post considerationem Ordinatio Gubernatoris Civitatis Vaticanae, die 1 Septembris, 1942, No. XVI; Post auditum sententiae Consilii Generali Civitatis; ORDINAT. Articulus 1. - Nova series francobollis commemorativis operis caritatis Summi Pontificis PII XII durante praesenti bello est auctorizata, ad solvendum tributa relativa ad epistulas ex Civitate Vaticana partentes.

[*Latin ed. p. 372*]

2. *Acta Apostolicae Sedis* - Supplemento, Articolo 2. - Le specie, i valori e le caratteristiche dei francobolli di cui all'articolo precedente sono identiche a quelli dei francobolli la cui emissione fu autorizzata con l'Ordinanza del 1° settembre 1942, n. XVI, salvo che all'indicazione del millesimo di emissione: MCMXLII è sostituita la seguente: MCMXLIII. Articolo 3. - I francobolli di cui agli articoli precedenti hanno valore dalla entrata in vigore della presente ordinanza. Articolo 4. - La presente ordinanza sarà pubblicata, oltre che nei modi ordinari, mediante affissione nel Cortile di S. Damaso, alla porta degli Uffici del Governatorato e negli Uffici postali dello

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Stato. Città del Vaticano, trentuno gennaio millenovecentoquarantaquattro. IL GOVERNATORE CAMILLO SERAFINI.

[*Latin ed. p. 373*]

In the fifteenth year of the City of Vatican, on Wednesday, May 31, 1944, Number 2. The Pontificate of His Holiness Pope Pius XII – Year VI, Number XXVI. Decree of the Pontifical Commission concerning the status of the City of Vatican, with which modifications are made to the personnel and organization of the Governatorate of the City of Vatican. May 1944.

WHEREAS, having considered the offices and classes of virtue written in the statutes and regulations concerning the organization of the Governatorate of the City of Vatican, and having made some ordinary variants in the personnel in the year 1944, the Vatican has granted a general attestation;

WHEREAS, the following provisions have been established by the decree of the Pontifical Commission of May 20, 1943, and the favorable opinion of the Commission has been conferred upon the Governatorate;

WHEREAS, the Pontifical Commission, having heard the services and the opportunity presented by the Pontifical Audience of March 31, has deemed it opportune;

WHEREAS, the Supreme Pontiff, Pope Pius XII, having considered the matter, and with the Cardinal President of the State, established in 1939, has decreed:

[*Latin ed. p. 374*]

Acts 6 of the Apostolic See - Supplement, Article 1. - The distribution of positions within the regular cadre in the divisions established by the personnel structure of the Governorate of the City of Vatican, as determined in the table attached under the letter C, second part, to the decree of the Pontifical Commission for the City State of Vatican, March 31, 1943, No. XX, is modified as shown in the table attached to the present decree under the letter A. Article 2. - The modifications to the lists attached under the letter ./.) to the decree of the Pontifical Commission for the City State of Vatican, March 31, 1943, No. XX, are made as shown in the table attached to the present decree under the letter B. Article 3. - The present decree shall take effect on the same day of its publication. The original of the present decree, bearing the seal of the State, shall be deposited in the archive of the laws of the City State of Vatican, and the corresponding text shall be published in the Supplement of the Acts of the Apostolic See, and it is commanded to all who are bound to observe it, and to ensure that it is observed. The attached tables shall be deposited in authentic copy at the Office of Personnel and Civil Status. City of Vatican, thirty-first of May, nineteen hundred and forty-four. NICOLA, Father, Cardinal CANALI, President. RAFFAELLO CARLO, Cardinal ROSSI. GIUSEPPE, Cardinal PIZZARDO.

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First Principles, Secretary.

[*Latin ed. p. 375*]

In the fifteenth year of the City of the Vatican, on Saturday, November 11, 1944, Number 3. ACTA APOSTOLICAE SEDIS, SUPPLEMENT to the Laws and Decrees of the City State of the Vatican. Pontificate of His Holiness Pope Pius XII - Year VI, No. XXVII. - Decree of the Governor of the State concerning the issuance of a series of commemorative postage stamps for the fourth centenary of the foundation of the Pontifical Insigne Academy of the Virtuosi at the Pantheon.

November 11, 1944.

THE GOVERNOR OF THE STATE.

Having considered Article 5, paragraph 1, of the fundamental law of the City of the Vatican, June 7, 1929, No. I, as well as Articles 2 and 20, letter c), No. 5, of the law on the sources of law, June 7, 1929, No. II;

Having considered the Decree of the Governor of the State of the City of the Vatican, concerning the postal service, July 30, 1929, No. VIII;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. - The issuance of a series of four commemorative postage stamps is authorized, celebrating the fourth centenary of the foundation of the Pontifical Insigne Academy of the Virtuosi at the Pantheon, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 376*]

10. Acta Apostolicae Sedis - Supplemento, Article 2. The value of the individual postage stamps mentioned in the preceding article is, respectively, 25 centesimi, 80 centesimi, 1.25 lire, and 10 lire. Article 3. The postage stamps shall be printed in two colors using calcography on watermarked paper, with the following characteristics: a) dimensions: 30 x 40 mm, including the margins; b) colors: for the border: for the 25 centesimi values, violet-green; for the 80 centesimi values, mauve; for the 1.25 lire values, ultramarine; and for the 10 lire values, orange-yellow; for the interior: for the 25 centesimi values, light blue; for the 80 centesimi values, violet; for the 1.25 lire values, dark blue; and for the 10 lire values, sepia; c) design of the border: the same for all postage stamps in the series; it bears at the top the inscription: "POSTE VATICANE" and below, on the left: "1543" and, on the right: "1943"; at the bottom, between the indication of the values, the inscription, in four lines: "QUARTO CENTENARIO DELLA PONTIFICIA INSIGNE ACCADEMIA DEI VIRTUOSI AL PANTHEON"; the border, inspired by the ancient seal of the Academy, consists of a bouquet of brushes,

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chisels, and compasses, which is tied with a garland of lilies and roses by a ribbon on which is written the academic motto: "FLORENT IN DOMO DOMINI"; d) design of the interior: the 25 centesimi values depict the self-portrait of Raphael Sanzio; the 80 centesimi values, the effigy of Anthony of Sangallo the Younger; the 1.25 lire values, the portrait of Carlo Maratti; the 10 lire values, the self-portrait of Anthony Canova. Article 4. The postage stamps referred to in the preceding articles shall be valid from the date of entry into force of this ordinance until June 30, 1945. Article 5. This ordinance shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the entrance to the Governatorato, and in the postal offices of the State, and shall take effect on the same day as its publication. Vatican City, November 11, 1944. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 377*]

In the sixteenth year, in the City of the Vatican, on Thursday, the 30th of November, 1944, Number 4.

ACTA APOSTOLICAE SEDIS SUPPLEMENT.

PERTAINING TO THE LAWS OF THE STATE OF THE VATICAN.

Pontificate of His Holiness Pope Pius XII.

Year XXVIII.

Ordinance of the Governor of the State of the Vatican, of the 5th of November, 1944, concerning postal tariffs.

Having considered Article 7 of the law of the 5th of June, 1929, concerning the sources of law, Article 1, and Article 7 of the aforementioned law;

Having considered the Ordinance of the 30th of June, 1929;

Having considered the Agreement between the Holy See and Italy concerning the postal service;

Having considered Article VIII, paragraph 2, letter c), number II, relative to the matter of postal tariffs in 1944;

The General Councilor of the State;

ORDERS:

1. From the 1st of December, 1944, the following tariffs shall be established for postal correspondence between Italy and the Vatican, and vice versa, as indicated in the following table:

For correspondence sent to the City of the Vatican:

Letters and postcards:

First 20 grams: Lira 1.50.

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Subsequent increments of 20 grams: Lira [illegible].

[*Latin ed. p. 378*]

14 Acta Apostolicae Sedis - Supplemento: Cartoline postali di Stato e di industria privata: a) semplici b) con risposta pagata. Cartoline illustrate, comprese quelle di Stato e dell'industria privata non illustrate: con la sola firma dello speditore e la data; con frasi di convenevoli espresse in un massimo di 5 parole. Biglietti da visita: con non più di 5 parole di convenevoli. Carte manoscritte: primo porto di grammi 250; per ogni 50 grammi o frazione in più. Stampe non periodiche e stampe periodiche spedite di seconda mano: per ogni 50 grammi o frazione. Pieghi contenenti libri spediti sottofascia da Case editrici o librerie: per ogni 50 gr. o frazione (limite massimo consentito gr. 700). Carte punteggiate ad uso dei ciechi: per ogni Kg. o frazione di Kg. Campioni senza valore: per ogni 50 grammi in più; per i primi 100 grammi. Espressi: oltre la tassa ordinaria. Raccomandazione: oltre la tassa di francatura: per tutti gli oggetti tranne i successivi; per i campioni gratuiti di medicinali; per le carte punteggiate ad uso dei ciechi. Indennità per oggetti raccomandati smarriti. Assicurazione, oltre la tassa di francatura e raccomandazione: per le prime 200 lire; per ogni 100 lire o frazione di 100 lire in più. Contro i rischi di forza maggiore, oltre il diritto di assicurazione normale: per le prime 200 lire; per ogni 100 lire o frazione in più.

[*Latin ed. p. 379*]

15. Packages with declared value, in addition to the rights for recommendation and insurance: up to 250 grams, for each 50 grams or fraction thereof. Customs duty for re-importation: L. 3.50; 0.75; 1.75; 1.50.

Duty for registered mail, in addition to postage and recommendation fees, and, if applicable, insurance:

Notice of receipt: fixed fee: L. 1.50; if requested after dispatch: L. 2.75; L. 8.

Limits: The weight, size, and value limits for all items are the same as those established for internal service within the Kingdom of Italy.

ORDINARY PACKAGES:

Up to 1 kg: L. 1;
Over 1 to 3 kg: L. 1;
Over 3 to 5 kg: L. 1;
Over 5 to 10 kg: L. 1;
Over 10 to 15 kg: L. 1;
Over 15 to 20 kg: L. 1;
Over 20 kg: L. 1.

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Non-urgent packages and empty containers for return: Bulky items: an increase of 50% on the rates for ordinary packages.

Urgent (the fee includes the delivery charge for express delivery):

Non-bulky:

Up to 1 kg: L. 1;

Over 1 to 3 kg: L. 1;

Over 3 to 5 kg: L. 1;

Over 5 kg: L. 1;

Bulky items: an increase of 40% on the rates for non-bulky urgent packages.

With registered mail, in addition to the postage fee and, if applicable, insurance: L. 1.75.

[*Latin ed. p. 380*]

16 Acta Apostolicae Sedis - Supplemento – with declared value: ordinary insurance right, in addition to the shipping tax: for the first 200 lire . . . . ● for each additional 100 lire . . . . . L. 3 – » 1.50 » 6 – – containing books shipped by publishing houses or bookstores: a 50% reduction on the rates for ordinary packages. – consisting of empty return containers . . . . Indemnity for loss of ordinary packages: equal to the ascertained damage, with a maximum of . . . . . » 80 – Indemnity for loss of packages with declared value: equal to the ascertained damage, with a maximum equivalent to the declared value. Right of re-composition in customs . . . . . » 2 – . . . . <. E, 1.20 Registered Mail (Vaglia): Up to L. 50 . . . . . in addition L. 50 up to L. 100 » 1.80 . . » 1 – Telegraphic: in addition to the telegraphic emission fee . . . . . » 1.50 for each additional 100 lire . . . . . 2. This ordinance shall be published, in addition to the usual methods, by posting it in the Cortile di S. Damaso, at the doors of the Governorate offices and in the post offices, and shall take effect on the same day of its publication. Vatican City, 30 November 1944. THE GOVERNOR CAMILLO SERAFINI.

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